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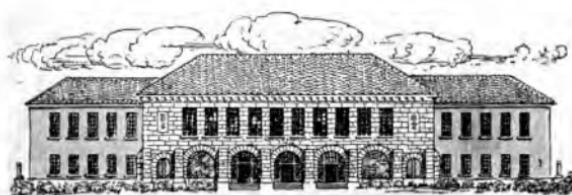
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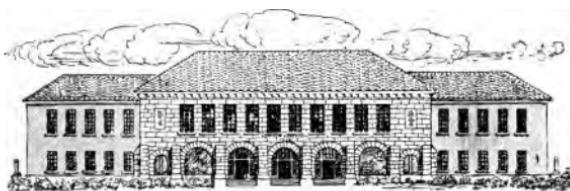
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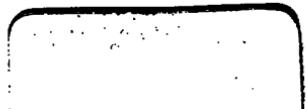




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SEVENTY-SECOND
ANNUAL MEETING
OF THE
AMERICAN INSTITUTE OF INSTRUCTION

PROCEEDINGS
LIST OF ACTIVE MEMBERS, AND
ABSTRACTS OF ADDRESSES

BURLINGTON, VERMONT
JULY 1-3, 1902

PUBLISHED BY ORDER OF THE
BOARD OF DIRECTORS

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1902

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American Institute of Instruction.

Seventy-Second Annual Meeting

Burlington, Vt., July 1, 2, 3, 1902.

JOURNAL OF PROCEEDINGS.

FIRST DAY—TUESDAY, JULY 1.

MORNING SESSION.

9.30 o'clock.

The seventy-second annual meeting of the American Institute of Instruction held its opening session at the Edmunds High School building, with a large attendance.

After devotional exercises conducted by the Rev. Gerald H. Beard, and singing, led by Mr. J. H. Humphrey, supervisor of music in the public schools of Burlington, Vt., the president of the Institute, William F. Bradbury, introduced Hon. Donly C. Hawley, mayor of Burlington, who delivered the opening address.

Mayor Hawley, in his address of welcome, said that his city felt highly honored by the presence of the American Institute and offered to its members the freedom of the city and the hospitality of her homes. "Those systems of education are best," he said, "which bring the child into closer touch with the world and

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increase his spiritual and intellectual powers. This is the true aim of education. Education is the means of solving many social and political problems."

President Bradbury then appointed the following committees:—

On Nominations:

William A. Mowry, Massachusetts.
Giles A. Stuart, Connecticut.
Henry O. Wheeler, Vermont.
G. J. Cummings, Washington, D. C.
W. Scott Ward, Massachusetts.

On Resolutions:

Ray Greene Huling, Massachusetts.
J. E. Klock, New Hampshire.
Henry C. Hardon, Massachusetts.
Lemuel E. Hastings, New Hampshire.
Carrie A. Stevens, Connecticut.

The next speaker was President M. H. Buckham of the University of Vermont. President Buckham said: "We have come to associate you teachers with two ideas, those of pedagogy and recreation. How good it is not to have to follow the bill and to be able to enjoy the supreme summer months and the joy that God gives us free from care. You also represent great problems in education. I can almost remember when there were no great questions and there was nothing to the teacher's life but the regular routine work. The first great doctrine that came to us was that one must teach noth-

ing but what was thoroughly understood by the pupils and all else was false. And the little ones were pestered with logic before they were able to understand it. But a time came when it was understood that much must be taught by rote. The second new idea was that one must not use text books. A teacher who could not teach without books was not fit to teach. But at last this theory was exploded and people came to see that the best teaching is done with text books as a basis of instruction. So it was with the upright method of penmanship and with other methods.

These new ideas always succeeded because the personality of the teacher always went into their application. Any method with a fine personality behind it is better than the best method with a weak teacher and will produce a strong personality in the pupil. Thus it is that we make all our progress by new theories and methods.

But I am not here to speak on this subject but to welcome teachers of all grades to the city. We college men understand that we are dependent upon you and we believe that we cannot do our work well if you do not do yours well. And, indeed, we are not sure but the harder task lies in the foundation of an education rather than in the finishing. At any rate let us understand that we all belong to the same fellowship which has for its aim the betterment of the world."

President Bradbury responded briefly to these addresses of welcome and in behalf of the members of the Institute thanked the people of Burlington for their hearty welcome.

The president then introduced Sarah Louise Arnold,

the dean of Simmons College, Boston, who spoke on "Some Phases of the Education of Women."

Miss Arnold held the closest attention of her audience throughout her address. This address ended the morning session.

EVENING SESSION.

The members of the Institute attended a lecture given by Booker T. Washington, principal of Tuskegee Normal and Industrial School, at the Howard Opera House. There was also a large attendance of townspeople, and Mr. Washington's address was both interesting and inspiring. Applause was frequent throughout the lecture and at its close the speaker was given an ovation. President Bradbury moved a vote of thanks to Mr. Washington and it was unanimously carried.

SECOND DAY—WEDNESDAY, JULY 2.

MORNING SESSION.

The meeting was called to order at 9.30 by the president in the hall of the Edmunds High School, about four hundred persons being present. The devotional exercises were conducted by the Rev. Joel H. Metcalf of Burlington, and the singing by Mr. J. H. Humphrey.

Supt. Walter E. Ranger reported for the membership committee the following names for active mem-

bership in the Institute, and they were unanimously elected:—

Florence A. Ham, Portsmouth, N. H.
Alice M. Chase, Portsmouth, N. H.
Fred Ossian Small, Winchendon, Mass.
E. F. Greene, Richford, Vt.
Ednah S. Rublee, Morrisville, Vt.
Mary E. Strong, Morrisville, Vt.
Lida H. Marrs, Waterbury, Vt.
J. Ora Codding, Westminster West, Vt.
Carlton B. Howe, McIndoe Falls, Vt.
Jennie Adelle Morgan, Lincoln, Vt.
Phebe M. Towle, Burlington, Vt.
Mary L. Gates, Montgomery, Vt.
Mamie Alice Maurice, Cambridge Junct., Vt.
Josie H. Hodgkins, Johnson, Vt.
Alice E. Whitlock, Brandon, Vt.
Catalena Vasseur, Brandon, Vt.
Mrs. Frank Dodge, Johnson, Vt.
Mabel W. Chandler, Gouldsville, Vt.
W. H. Taylor, Hardwick, Vt.
Anna L. Mower, Morrisville, Vt.
W. A. Beebe, Morrisville, Vt.
Evelyn C. Ingalls, Hyde Park, Vt.
Elwin L. Ingalls, Hyde Park, Vt.
Fred E. Prichard, Randolph, Vt.
Jennie B. Stewart, Randolph, Vt.
Blanche M. Ewins, North Troy, Vt.
Ernest G. Ham, Montpelier, Vt.
D. H. Scribner, Hyde Park, Vt.
Marshall W. Downing, Bellows Falls, Vt.
Mabel Nelson, Burlington, Vt.

Henry O. Wheeler, Burlington, Vt.
Clara P. Loomis, Burlington, Vt.
Rev. M. L. Severance, Burlington, Vt.
Mary A. Farrell, Burlington, Vt.
David Y. Comstock, St. Johnsbury, Vt.
C. H. Morrill, Bakersfield, Vt.
Ethel B. Bell, Alburg, Vt.
E. Edgecomb, Derby, Vt.
C. H. Harwood, West Newbury, Vt.
C. L. Cowles, Stowe, Vt.
Philip R. Leavenworth, Castleton, Vt.
H. Dressel, Jr., Springfield, Vt.
Charles H. Dinsmore, Canaan, Vt.
C. H. Martin, Essex Junction, Vt.
Evelyn Darling, Hartland, Vt.
Charles H. Stearns, Johnson, Vt.
John L. Alger, Johnson, Vt.
H. J. Stannard, Barton, Vt.
C. H. White, Barre, Vt.
O. D. Mathewson, Barre, Vt.
Grace A. Allen, Westford, Vt.
Eva M. Macomber, Westford, Vt.
John E. Allen, Westford, Vt.
Mrs. J. E. Allen, Westford, Vt.
Alfred F. Howes, Middlebury, Vt.
Laura V. Stanhope, Enosburg Falls, Vt.
Eliza C. Allen, Lynn, Mass.
Elsie M. Blake, 64 Harold St., Roxbury, Mass.
I. M. Gray, 23 Webster St., Somerville, Mass.
Ruth E. Richmond, Newport, Vt.
Ruth M. Colby, Newport, Vt.
Elizabeth G. Brewster, Norwich, Conn.
Carrie A. Stevens, Norwich, Conn.

W. Scott Ward, Athol, Mass.
J. E. Klock, Plymouth, N. H.
Henry C. Morrison, Portsmouth, N. H.
Henry C. Sanborn, Franklin Falls, Vt.

The first speaker of the morning was Mr. J. E. Klock, principal of the State Normal School at Plymouth, N. H. His subject was "The Child's Place in Education," and he emphasized the importance of basing the school work on the imitation, curiosity and imagery evinced in the child's nature.

After a short recess Mr. Bradbury announced that Miss Mary S. Snow, whose name appeared on the programme as the next speaker, was unable to be present, and he introduced Mr. Ray Greene Huling of Cambridge, Mass., who had kindly consented to address the Institute. Mr. Huling's subject was "Domestic Science in the High School." He said that this work should have three distinct aims, the vocational, the cultural and the social, and he showed how these aims were being accomplished in the Cambridge High School.

EVENING SESSION.

This meeting of the Institute was held in the new gymnasium of the University of Vermont. Mr. Bradbury called the meeting to order promptly at 8 o'clock, about six hundred persons being present. The Hon. Samuel W. McCall, whose name appeared as the second speaker on the programme, was unfortunately unable to be present. Dr. William J. Long of Stamford, Conn., gave a most delightful and suggestive address

on "The Study of Nature and Animal Life" and his audience became so much interested in the subject that he was urged to fill the entire time.

After the meeting a reception to the members of the Institute was held in the Billings Library, under the management of the State Reception Committee. This social event was attended by several hundred of the teachers and townspeople and was most enjoyable to all. The visitors were greeted by President William F. Bradbury, Governor and Mrs. W. W. Stickney, President and Mrs. Buckham, Superintendent and Mrs. W. E. Ranger and Principal E. G. Ham. Music was furnished by the Howard Opera House orchestra, and light refreshments were served.

THIRD DAY—THURSDAY, JULY 3.

MORNING SESSION.

The meeting was called to order at 9.30 in the Edmunds High School by the president, Mr. Bradbury. The devotional exercises were conducted by the Rev. George Y. Bliss of Burlington, and the singing was led by Mr. Humphrey. About three hundred and fifty persons were present.

Before the speakers were introduced a brief business meeting was held.

The Committee on Necrology presented its report in writing and it was unanimously voted to print this report in the annual journal of proceedings.

The report of the Committee on Resolutions was then read by the chairman of the committee, Mr. Ray Greene Huling, of Cambridge. This report was as follows, and was unanimously adopted by the Institute:—

Whereas, The seventy-second annual meeting of the American Institute of Instruction has been one of particular interest and pleasure to its members because of the picturesque beauty of the place of our meeting, and the kind attention of the local authorities to our comfort and entertainment and also because of the eminence of the speakers whose services have been at our command; therefore,

Resolved, That we extend the cordial thanks of the Institute to the good citizens of Burlington for their hearty welcome and their unbounded hospitality, which have opened to us in so many instances the joys of genuine New England homes, and helped us to share, with the residents, the rare beauties of the natural situation of this delightful city; that we return our compliments to the railroad and transportation companies, and also to the hotels and press of the city, for their generous courtesies; and that we recognize with especial gratitude the energy, thoughtfulness and self-sacrificing labors of the State and local committees of arrangements, in particular of Mr. Isaac Thomas, principal of the Burlington High School; Prof. L. R. Jones of the University of Vermont, Gen. T. S. Peck, Lieut.-Col. E. D. Dimmick of the U. S. A., and most especially of the Hon. Walter E. Ranger, state superintendent of education, and Mr. H. O. Wheeler, superintendent of schools of this city; for the efficient services of these gentlemen in our behalf deserve not only our heartiest

appreciation but a far larger return, which we hope may ultimately come in something of educational uplift to this community springing from the addresses of this gathering and in the increased interest which will abound all over New England in the educational problems of the Green Mountain State.

Resolved, That we wish to express our sympathy with the interesting forward movements in the field of education advocated and urged by our speakers at these meetings, the promotion of domesticity by the fuller and more adequate training of our girls for their duties as women, the ampler industrial training of the colored young men and women at the South and North alike, the need for objective training of our children through sympathetic and patient study of animal life, the recognition of the debt which education owes to the Christian religion, the value of music as an element of social influence, and the importance of the inculcation of high ideals of duty as the secret of a strenuous life; and, therefore that we record our keen appreciation of the generous and stimulating contributions thus made by these ladies and gentlemen to us and to the cause of education.

Respectfully submitted,

RAY GREENE HULING,
J. E. KLOCK,
HENRY C. HARDON,
LEMUEL S. HASTINGS,
CARRIE A. STEVENS.

The first speaker of the morning was the Rev. C. L. White, president of Colby College, Waterville, Me., whose subject was "Education—A Christian By-product." Dr. White reviewed briefly the value of the by-product in the commercial world, and drew an interesting comparison with education, which is in reality a by-product of Christianity. "Every true educator," he claimed, "should be in some sense a religious person, and the man of the hour is he who can bring a religious spirit into our public schools without offending anyone."

After a short recess the report of the treasurer, Mr. Alvin F. Pease, was presented, and it was voted that this report be accepted and placed on file. This report was audited by Lewis H. Meader and Edward Conant, for the Auditing Committee, and showed a balance of \$2,748.21.

The report of the Committee on Nominations of officers for the ensuing year was presented by Mr. Stuart of New Britain, Conn., and was as follows:—

1902-1903.

President.

Charles H. Keyes, Hartford, Conn.

Secretary.

William C. Crawford, Boston, Mass.

Treasurer.

Alvin F. Pease, Malden, Mass.

Assistant Treasurer.

Nathan L. Bishop, 7 Huntington Place, Norwich,
Conn.

Vice-Presidents.

MAINE.

W. J. Corthell, Gorham.
M. D. Felch, Houlton.
Elizabeth Hall, Lewiston.
John S. Locke, Saco.
George C. Purington, Farmington.
W. E. Russell, Gorham.
Charles E. Tilton, Bangor.
Charles L. White, Waterville.

NEW HAMPSHIRE.

Channing Folsom, Dover.
Lemuel S. Hastings, Nashua.
Henry C. Morrison, Portsmouth.
Henry C. Sanborn, Franklin Falls.
William J. Tucker, Hanover.

VERMONT.

John L. Alger, Johnson.
M. H. Buckham, Burlington.
D. Y. Comstock, St. Johnsbury.
Edward Conant, Randolph Centre.
Ernest G. Ham, Montpelier.
O. D. Mathewson, Barre.
Fred E. Pritchard, Randolph.

Henry O. Wheeler, Burlington.
N. J. Whitehill, White River Junction.
H. K. Whittaker, Brattleboro.

MASSACHUSETTS.

George I. Aldrich, Brookline.
Sarah L. Arnold, Boston.
Thomas Balliet, Springfield.
Thomas H. Barnes, South Boston.
Herbert H. Bates, Cambridge.
Walter P. Beckwith, Salem.
Albert G. Boyden, Bridgewater.
A. H. Campbell, South Hadley Falls.
Francis Cogswell, Cambridge.
E. J. Cox, Newtonville.
William N. Gragin, Bedford.
M. Grant Daniell, Boston.
Joseph G. Edgerly, Fitchburg.
Gertrude Edmund, Lowell.
Edward R. Goodwin, Worcester.
Charles P. Hall, Shelburne Falls.
Henry C. Hardon, South Boston.
William E. Hatch, New Bedford.
Joseph Jackson, Worcester.
Robert C. Metcalf, Boston.
Charles H. Morss, Medford.
William A. Mowry, Hyde Park.
A. Eugene Nolen, Fitchburg.
Lincoln Owen, Boston.
Edwin P. Seaver, Boston.
Gordon A. Southworth, Somerville.
John Tetlow, Boston.

Edwin H. Whitehill, Bridgewater.
Henry Whittemore, Framingham.
William H. Winslow, Revere.

RHODE ISLAND.

Benjamin Baker, Providence.
Sarah Dyer Barnes, Providence.
George E. Church, Providence.
E. Harrison Howard, Providence.
David W. Hoyt, Providence.
Walter B. Jacobs, Providence.
Nathan G. Kingsley, Providence.
Horatio B. Knox, Providence.
Lewis H. Meader, Providence.
Joseph E. Mowry, Providence.
John M. Nye, Phenix.
William T. Peck, Providence.
Horace S. Tarbell, Providence.

CONNECTICUT.

Elizabeth G. Brewster, Norwich.
David N. Camp, New Britain.
Walter B. Ferguson, Middletown.
Adelaide V. Finch, Waterbury.
Wilbur F. Gordy, Hartford.
Giles A. Stuart, New Britain.
Fred A. Verplanck, South Manchester.
Stuart Rowe, New Haven.

NEW YORK.

Mary S. Snow, Brooklyn.

Counsellors.

James S. Barrell, Cambridgeport, Mass.
William F. Bradbury, Cambridge, Mass.
Orsamus B. Bruce, Lynn, Mass.
Fred Gowing, Boston, Mass.
Frank A. Hill, Cambridge, Mass.
Charles D. Hine, Hartford, Conn.
Ray Greene Huling, Cambridge, Mass.
J. E. Klock, Plymouth, N. H.
George H. Martin, Lynn, Mass.
Charles W. Parmenter, Cambridge, Mass.
Walter E. Ranger, Johnson, Vt.
William W. Stetson, Auburn, Me.
Thomas B. Stockwell, Providence, R. I.
Edgar E. Thompson, Worcester, Mass.
George A. Walton, West Newton, Mass.
Albert E. Winship, Boston, Mass.

It was unanimously voted that the Secretary should cast one ballot for these officers and they were accordingly elected.

The Committee on Membership reported the following additional names for active membership and they were accepted:—

Charles L. White, Waterville, Me.
Mary L. Wheeler, Fairfax, Vt.
Lillian R. Terrill, Underhill, Vt.
H. H. Kibbey, Northfield, Vt.
Isaac Thomas, Burlington, Vt.
Mrs. J. L. Alger, Johnson, Vt.
George H. Reed, Jersey City, N. J.

J. S. Locke, Saco, Me.
W. H. Small, Providence, R. I.
H. W. Lull, Newport, R. I.
W. Axtelle Mowry, Central Falls, R. I.
Henry D. Hervey, Pawtucket, R. I.
Frank E. McFee, Woonsocket, R. I.
Charles E. Tilton, Bangor, Me.
G. C. Purrington, Farmington, Me.
M. D. Felch, Houlton, Me.
Edgar E. Thompson, Worcester, Mass.
C. H. Keyes, Hartford, Conn.
N. J. Whitehill, White River Junction, Vt.
H. K. Whittaker, Brattleboro, Vt.
Stuart Rowe, New Haven, Conn.
May L. Wheeler, Irasburg, Vt.
Miss F. J. Boswell, Burlington, Vt.
Elsie I. Bristol, Vergennes, Vt.
Anna L. Morse, Cambridge, Vt.
Kate Terrill, Montpelier, Vt.

The president then introduced the Honorable Walter E. Ranger of Vermont, who addressed the Institute, taking for his subject "Making All Things New." He said the process of creation is continuous, the teacher is only a humble help in the divine process of making men, and our schools must be kept in close touch with the strenuous life of our people.

It was announced, just before the close of the session, that there were 14 members of the Institute attending the meeting from Maine, 19 from New Hampshire, 223 from Vermont, 226 from Massachusetts, 20 from Rhode Island, 19 from Connecticut and 15 from outside New England, making, in all, 536.

THE CLOSING SESSION.

The evening session was held in the assembly hall of the Edmunds High School Building and was well attended. After a musical selection by Miss Florence H. Roby and Dion W. Kennedy on the violin and piano, Rossetter G. Cole, professor of music in Iowa College, delivered an address on "Music in Public Education." The speaker's remarks were mainly in the nature of a report of a recent conference held in Boston, at which the question under discussion was considered. He said the study of music, carefully conducted, possessed a real educational value. It helps the students to become useful citizens and schools should take cognizance of this fact and find a place for music in its course of study.

After another musical selection by Miss Roby and Mr. Kennedy, the closing address of the evening and of the seventy-second session of the Institute was delivered by George H. Martin, supervisor of schools in Boston. His subject was "The Secret of the Strenuous Life," and he said the bulk of the world's work is done from necessity and the millions toil because they must. Hunger is the great tyrant that rules the world. But necessity is not the only motive which prompts men to action. Much of the world's greatest work has been done under the impulse of duty. The third motive is interest which is also responsible for many deeds.

Interest plans new work but necessity executes it. It is the heart in the work that has made the world's great pictures and sculptures and produced its oratorical masterpieces.

In Memoriam.

REUBEN AUGUSTUS RIDEOUT, 1834-1902.

Reuben A. Rideout was born in Garland, Maine, November 30, 1834. Until he was nineteen years of age his only schooling was the brief periods of the country district school in his native town. The rest of his time was spent in hard labor with his father upon the farm and at the carpenter's bench. He began his teaching career in his native town in the winter of 1853. After severe struggles he was fitted for college, and graduated at Bowdoin College in 1861.

He was in turn principal of Monson Academy and East Pittston Academy. From 1866 to 1891, a period of twenty-five years, he was the honored and successful principal of the High School in Everett, Mass., formerly South Malden.

He relinquished the burden of administration in 1891 and from that time till his death he served in the same school as teacher of Latin and Greek. He was for many years active as a member of the First Congregational Church in Everett. He died greatly lamented by a wide circle of friends. He was for many years a member of the American Institute of Instruction, and of the Massachusetts Schoolmasters' Club, as well as other societies.

HORATIO DANFORTH NEWTON, 1853-1902.

Horatio D. Newton was born in Truro, Mass., February 12, 1853. He was the son of Dr. Adin H. and Susan A. (Hatch) Newton. His father was a clergyman in the Methodist Episcopal Church. He began teaching in Chatham in 1871. He graduated from the Bridgewater Normal School in 1876. He taught in Essex, Westport and Marlborough. From 1879 to 1882 he was the master of a grammar school in Provincetown. From 1882 to 1886 he had charge of the Weirs School, Taunton. For the next four years he was master of a grammar school in Somerville. In 1890 he became submaster of the Lyman School in East Boston, but was soon after transferred to the Emerson School. In 1900 he became master of the Franklin School, Boston. This position he held till his death, January 14, 1902.

CHARLES COLLINS ROUNDS, Ph.D., 1831-1901.

Dr. C. C. Rounds died of heart disease at his home in Farmington, Maine, November 8, 1901. The following is the report of a committee of the New York Schoolmasters' Club:—

"Your committee, to whom was assigned the duty of expressing the sense of the club, in view of the loss of our colleague, Dr. Rounds, respectfully submit the following minute and recommendation:—

"Dr. Charles Collins Rounds was born at South Waterford, Me., August 15, 1831. From 1849 to 1853

he was a printer in Portland, Boston, and Cambridge. He graduated from Dartmouth College in the class of 1857, and was principal of the Academy at South Paris, Me., from 1857 to 1859. From 1859 to 1865 he was principal of a public school in Cleveland, O. From 1865 to 1868 he was a teacher in the Edward Little High School, Auburn, Me., succeeding to the principalship the last year of his stay there. In 1868 he became principal of the Farmington Normal School, where he remained till 1883, when he resigned to accept the principalship of the State Normal School at Plymouth, N. H. He was at the head of that school thirteen years, that is to say, until 1896, resigning to devote his whole time to lecturing and institute work. He was a life member of the National Educational Association; twice president of the New England Normal Association; twice president of the Normal Department of National Educational Association; State Commissioner from New Hampshire to the Paris Exposition of 1889; member of the National Council of Education from its organization, its president in 1895, and member of its Committee of Twelve on rural schools.

"His successor in the principalship of the Farmington Normal School of Maine says: 'As a teacher, Dr. Rounds was distinguished by energy, enthusiasm, and accuracy. He strongly impressed his personality upon his pupils. He created and sustained a healthy moral tone in every class that entered the school while he was principal. He could not endure pretense or sham, and dishonest work of any kind he would not tolerate. He was always sincere and honest, positive and aggressive in his work, and strong in his friendships. There was

a tender side to his nature, deep and earnest, that was not revealed to every chance acquaintance.'

"He was an intense and untiring worker, studying in a comprehensive way, going to unusual sources of information. This gave his lectures a peculiar character. It removed them entirely from the realm of the platitude, or even the commonplace. They were often characterized by sudden and surprising statements, which, unlike many other sudden and surprising statements, carried conviction. His addresses were characterized to a peculiar degree by common sense. He often worked out an intricate moral problem, but he stated it with such felicity of expression, and such an appeal to the common understanding of humanity, that the conclusion seemed a very simple one after it was stated. Perhaps the most striking characteristic of his addresses was the moral tone which pervaded them. No matter what was the subject, it came to you through a moral atmosphere, and thus it may be said to be founded on the profoundest psychology. He was not far from Froebel as respects this cast of his mind. Often in his addresses he touched very deep springs in human nature, springs of moral life; indeed, it was characteristic of him that he did not so much discuss questions of casuistry as determine principles of action, and these principles were illuminated with a wealth of illustration and happy epigram. His anecdotes were always appropriate, clean, and characterized not so much by wit as a genial humor. Back of all this lay the character of the man,—kindly, lovable, unostentatious, viewing life seriously as a time in which effective work for humanity must be done, straight as a die in regu-

lating his own actions, accurate in his moral judgment, and permeated throughout with a religious atmosphere, broad as humanity.

"Of him it is said by one who knew him best: 'His soul is diamond—the sunlight and the rock; not of perfect water—it took a tinge from the earth on which he dwelt; there were tints, but no streaks.'

"Your committee recommend that the foregoing minute be entered on the records of the club, and that a copy of the same be transmitted to his family."

The committee were B. C. Gregory, superintendent of Trenton, and A. W. Edson, assistant superintendent of New York City.

JAMES WALKER WEBSTER, A.M., 1832-1901.

James Walker Webster was born in Concord, N. H., October 20, 1832. He died in Malden, Mass., November 2, 1901. He fitted for Dartmouth College, but was prevented from entering that institution. Many years ago he received from it the honorary degree of Master of Arts. He began teaching in Epsom, N. H., when he was but nineteen years of age. He taught in Claremont and Concord, N. H. In 1860 he married Miss Sarah L. Carpenter of Concord, N. H., who survives him. His first service in Boston was as a tutor, but he was soon appointed submaster of the Prescott School in East Boston, now the Emerson School. Here he was associated with Mr. James W. Blackinton, and between them there continued a strong friendship through life.

In 1870 Mr. Webster was made master of the Hancock School, then the largest grammar school in Boston. This position he held for many years, but resigned it a few years ago. He was engaged in active school duties in the Bowdoin School, Boston, till the beginning of his last illness. For the last thirty years he lived in Malden, where he was always interested in public affairs. He identified himself with good citizenship movements and was a strong leader in the no-license cause. He was a member of the City Council and was a member of the building committee of the Centre Grammar School house and of the new High School building. He held important offices in the First Congregational Church, Malden; was a member of the Masonic Order, of the Boston Congregational Club, and other organizations. For more than a quarter of a century he served the American Institute of Instruction either as secretary or treasurer. He was foremost in organizing and developing the Forestdale Mission, which has been carried on by the First Church. His funeral was largely attended, and tender, eulogistic addresses were made by Rev. Joshua W. Wellman, D.D., former pastor of the church; Rev. Calvin G. Hill, Rev. H. H. French, D.D., pastor of the church, and Rev. E. H. Tilton, a former pupil of Mr. Webster. Many distinguished men, including many eminent educators, were present. Mr. Webster leaves a widow and one son, Rev. Eugene C. Webster, of Jamaica Plain, Secretary of the Massachusetts General Association.

ELBRIDGE SMITH, D.Sc., 1818-1902.

Dr. Elbridge Smith died at his home in Dorchester, Mass., June 20, 1902, aged 84 years.

Dr. Smith was born at East Sudbury, now Wayland, February 14, 1818, and attended the district school in that town. He entered Dartmouth College, where he remained a year, after which he entered Brown University, from which he was graduated in 1841 with such honors that he was at once appointed a tutor. He remained in this position until 1843, when he was made principal of the University Grammar School at Providence. In 1845 he became principal of the Worcester High School, where he served until 1848, resigning to accept the same position in the high school at Cambridge. Here he was the intimate friend of Edward Everett, then president of Harvard University, and was the tutor of the latter's son, the present Dr. William Everett of Quincy. Dr. Smith remained in Cambridge until 1857, when he was appointed principal of the free academy at Norwich, Conn. One of his pupils in Norwich was his later neighbor and co-worker in the Dorchester schools, and always his deep admirer, N. Hosea Whittemore, master of the Mary Hemenway Grammar School, Dorchester. Mr. Smith remained at Norwich until 1866, when he resigned to become principal of the Dorchester High School.

This position he held for 24 years, resigning in 1889. He was one of the earliest members of the American Institute of Instruction. In 1893 he received the honorary degree of Doctor of Science from Brown University. Throughout his long life and since retiring from

teaching his interest in educational matters was always great. His death was quiet and peaceful and free from suffering, simply the light of life slowly fading away.

Dr. Smith was a close, careful, critical scholar and especially fond of good literature. The writer of this has a very vivid recollection of the annual examination of the classes in the Norwich Free Academy, at the end of the first year of Dr. Smith's work there as principal. Among the classes and subjects was the examination of the graduating class in English Literature. The class was divided into two sections, the boys forming one and the girls the other. The boys had committed to memory the lay, "Horatius," by Macaulay; and the girls had memorized Milton's beautiful little poem, "Comus." The pupils had studied in the most critical manner the poems, and seemed familiar with all the geographical and historical allusions, the references to mythology, the poetic figures and imagery, and apparently everything legitimate to them. This exercise was something never to be forgotten. It was the finest specimen of work of this kind the writer had at that time ever seen, and he would hardly dare assert now that he has seen it surpassed in all the years that have passed since that day—forty-five years ago.

Col. FRANCIS WAYLAND PARKER, LL.D., 1837-1902.

Colonel Francis Wayland Parker was born in Bedford, N. H., October 9, 1837. His birthplace is now included in the city of Manchester. He died at Pass Christian, Miss., where he had gone for his health,

March 2, 1902. Few men in the educational ranks in our whole land would be missed or mourned more widely than Colonel Parker. He was a burning and a shining light. His life was exceedingly active and his work especially varied. He was an orphan at six, was bound out to a farmer at eight, and was a student in the Mt. Vernon (N. H.) Academy at thirteen. He taught a district school in Webster, N. H., at sixteen, afterwards in Auburn, at Hinsdale, and in his native town. For two or three years prior to the civil war he taught in Carrollton, Ill. He enlisted as a private in the 4th N. H. Volunteers. He was made lieutenant before he got to the field. He was promoted from time to time till the close of the war, when he brought home the remnant of the regiment, as brevet colonel commanding. At Deep Bottom, James River, August 16, 1864, he was suddenly called to command a brigade, and soon after assuming command he was severely wounded in the chin and neck. He taught a grammar school in Manchester from 1865 to 1868, and in the latter year he went to Dayton, O., and in 1871 we find him principal of the Normal School there. The next year he visited Europe and entered King William's University at Berlin. For two and a half years he studied psychology, philosophy, history and pedagogy. He became superintendent of the schools of Quincy, Mass., in 1875, and in 1880 was made supervisor in Boston. In 1883 he was elected principal of Cook County Normal School, a position which he held till 1899. In 1897 this school became the "Chicago Normal School." In June, 1899, Colonel Parker resigned his position to accept the principaship of the newly-incorporated "Chicago Institute of Pedagogy," which had been richly en-

dowed by Mrs. Emmons Blaine. This position he held at the time of his death. He was twice married, first to Miss Phene E. Hall, in the fall of 1864. She died in early womanhood. In 1883 he married Mrs. Frank Stuart. She died a few years ago. Colonel Parker was known the world over. His services were in great demand for teaching institutes and educational lectures.

His contributions to the literature of education include:—

(1) *Talk on Teaching*. New York: E. L. Kellogg & Co., 1885, pp. 182. This book continues to be our most useful hand book on methods of teaching elementary school subjects.

(2) *Talks on Pedagogics: an Outline of the Theory of Concentration*. New York: E. L. Kellogg & Co., 1894, pp. 491.

(3) *How to Study Geography*. New York: D. Appleton & Co., 1889, pp. 400.

(4) Several tracts for teachers during his superintendency at Quincy—the most noteworthy being those on spelling, number, and form.

(5) He edited the American edition of Tate's *Philosophy of Education*, Syracuse: C. W. Bardeen, 1884, pp. 330. For this he prepared a thoroughly stimulating introduction.

(6) From September, 1884, to April, 1885, he edited *The Practical Teacher*, the motto of which best characterises this estimable review: "Honest investigation and a courageous application of the truth when found." The edition was so soon exhausted that in 1886, E. L. Kellogg & Co., of New York, republished the volume

that it might be made available in the ordinary course of the book trade.

(7) Numerous articles and addresses that have appeared in *The School Journal*, *Educational Review*, *Proceedings of the National Educational Association*, and other publications.

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ABSTRACTS OF ADDRESSES.

“SOME PHASES OF THE EDUCATION OF WOMEN.”

BY SARAH LOUISE ARNOLD, DEAN OF SIMMONS COLLEGE,
BOSTON.

She said in part:

“Education” in the popular mind is limited to the result of school instruction. Its measure may be the grammar school, high school, college or university. But whatever the measure, the term is applied to a traditional product of the schools. The student of the times, however, uses the term with a different content. The biologist assures us that a man is educated when he is “adapted to his environment”; while the sociologist affirms that education is “preparation for complete living.” In this larger sense, education can no longer be considered the function of the school alone. It is the combined contribution of the home, the community (including the school) and the individual.

If the object of education were the good of the individual alone, it would doubtless have remained within the control of the home. Why has it become a function of the State? Because the well being of the whole is dependent upon the education of the individual. The “promotion of the general welfare” cannot be secured while the welfare of the least citizen is ignored. Therefore the imposing spectacle of the free public school

system, free, in our Western States from the kindergarten through the university. Such a system—at so great a cost, is defensible only on the principle that the education of the individual is essential to the prosperity of the State, and should be made possible by the Government. This being granted, it follows that education imposes an obligation upon the student to recompense society by adequate service. Education, in this larger sense, is a preparation for service. But the student, whose highest ambition is to prepare for service, may still ask of himself "How can I make the most of myself to the end that I may best serve others?"

Using the term education in this larger sense, we are prepared to question whether the education of to-day provides satisfactory training for women. Education should secure for the student broader vision, clearer insight, more generous sympathies, better judgment, power of self-maintenance and ability to serve others. The educated woman is prepared to enter upon a broad, happy, resourceful and useful life, bringing to others appreciation and help, and securing for herself a happiness and usefulness which cannot be secured without adequate training.

For what service shall she be prepared? The essential contribution of woman to the life of the community is in these days a debatable question. The old traditions are passing away. A generation of college life has proved that the intellect of woman is fitted to solve the problems set before men. It has not yet proved that the training which the college provides for the man is the best preparation for the life of the woman. The vocation of a woman must remain a per-

sonal question, as is the vocation of a man. She is free to enter the ministry, to practise law or medicine. She may conduct a large business, engage in trade or take part in public affairs; or, if she chooses, she may abide at home, serving her day and generation through the complete and essential sacrifice of the wife and the mother—"losing her life that she may find it."

Whatever the personal choice may be, the community's claim upon woman remains unchanged. She must maintain high standards of civic life; she must direct the home; she must care for the children. History reveals to us over and over again the direct influence of women upon civic standards. Again, the race which has made the home preëminent in its affections is the dominant race. The home of the Saxon prepared him for government. The home is the foundation of the world empire, and in the home woman is queen. No thoughtful person can look without apprehension upon the substitution of the tenement and the flat for the individual and separate home. If we abandon the innermost citadel the republic must suffer. The welfare of the home contributes directly to the welfare of the State. And woman must direct and maintain the interests of the home. The third great care of the Commonwealth is the training of the children of today, who will maintain the State of tomorrow. The care, the instruction, the training of the children should be considered the most sacred charge of the Commonwealth. For this serious and sacred service woman should be prepared.

Does the education of today prepare for such service? Do our young women go forth from our schools prepared to maintain high standards of civic life?—fitted

to direct the home?—competent to care for children? The history of education shows an increasing tendency to emphasize character and training; to subordinate the mere acquisition of knowledge as a school result. But even now the tradition of the schools holds us with a firm grip. The parent believes that the daughter is “educated” when she knows books. There is often little connection between the training of the schools and the demands for everyday life. The city, at least, should reorganize its system of schools to meet the needs of the life in its midst. To such children it should say, “Come, learn of me. You shall go out of our schools into a better type of life than any you have known. Your homes shall be fairer and more wholesome; your children clean, well cared for, well taught; your work shall be well done and your leisure shall be happily filled, because you have been in school.” Can the public school thus supplement the home? Can it promise such results?

For the girls of our country the public schools should provide the essential instruction which the homes do not supply. The pupil should read English well and easily, so that the companionship of good books will be assured. She should write well enough to put into plain and legible form the thoughts she has to express. She should study history for horizon; the elements of mathematics for application in daily life. Drawing and color should be added, to develop the sense of the beautiful. Nature should be studied, for resource, inspiration, rest, and fundamental doctrine. Hygiene, in its essential principles, the arts and processes included in household affairs, and the mastery of some handicraft,

should be required of all girls in the public schools. In the country, under normal conditions, this education can be divided between the home and the schools—the farm contributing a large share. In the city I would maintain two types of schools, each open to all pupils. One of the schools should be equipped for teaching the manual arts and processes, including cookery, sewing and wood working; the other should present the ordinary subjects of the school curriculum. Pupils might attend the one in the morning, the other in the afternoon, or vice versa. The emphasize should be placed upon the greater need, in the case of every individual.

In a generous school system, I would provide also evening classes for pupils who must leave school early in life. There should be classes in the household arts for the workers in shops and stores, and classes in academic subjects for the household worker. There should be summer classes in the country for city girls; there should be classes for mothers, in which the problem of the home should be considered. A generous provision of substitutes and electives would secure adaptation of the school to the individual need. Only such subjects as are omitted in the home training need be provided by the school. Hence the "required" subject will vary with the individual, the school supplementing the home or coöperating with it in the girl's education.

So much for the girls who can never claim the privilege of the higher education; so much, too, for the beginning of education for all girls in the "common" schools. Applying the same plan in the higher education, the technical school and the college should stand

side by side, the doors of both open to young women; or, under the same roof technical and academic work may proceed hand in hand. This arrangement should secure not merely the preparation for bread-winning, which now forces itself upon women as well as men, but the essential reaction of practice upon theory. Courses of study which demand application of theory in practice secure a better working product than does the course in theory alone. The student, in real life, is asked not merely, "What do you know?" but "What can you do?" Construction is a higher power than criticism. A combination of thought and action "prepares for life" far better than pure thought separated from practice. To be able to maintain oneself should be the ambition of every youth. Many girls must look forward to the necessity of securing an independent livelihood; all may. No one can say, with absolute certainty, "That duty will never devolve upon me." Upon the shifting sands of prosperity no one can build entirely secure foundations. If self-maintenance must be, or may be the woman's portion, education should prepare her for it. It should set her free from the necessity of dependence. With such a preparation in mind, technical courses, making ready for a calling, cannot be ignored. To learn to do, to learn to be, these are the threefold tasks of the student; education should result in growth, in knowledge, and in power.

The technical courses included in the higher education of women may vary with the chosen vocation; but they should never exclude training for her highest service. The home will ever claim her highest intelligence, her fullest skill, her deepest devotion; the wel-

fare of the family will depend upon her wisdom, her skill, her strength. These sacred demands will not be silenced nor ignored. They may be forgotten for a moment, but they are written in eternal characters. Because of this highest service in the home, all the more must the education of woman be broader than the home. From the home go forth the makers and builders of the nation; in the home must the foundation of the nation be fixed. The eye that directs the home must see beyond the home. The hand that maintains the hearth and rocks the cradle takes hold of the deepest interests of life. For such duties, for such influence, the broadest training is inadequate. The treasure must be hoarded abroad, to be spent at home. History, civics, sociology, economics need not be neglected in the education of women. Rather, her life demands such nurture. Literature may furnish the love poem and the cradle song, science rear the pillars of her house, and the life of the world yield the truths it has mastered, for her. These should be, shall be, her ministers in the full and noble life for which she must be prepared, in the new education.

“THE RACE PROBLEM.”

BY BOOKER T. WASHINGTON, PRINCIPAL OF TUSKEGEE
NORMAL AND INDUSTRIAL SCHOOL.

The characteristic which perhaps most impressed his auditors was the earnestness with which he put forth his solution of the race problem. His discourse was

enlivened by many witty stories and timely anecdotes. Mr. Washington said in part:

The question to which we want to direct our attention this evening is a national problem and one that should concern the people of all sections of the country and receive the careful consideration of every man and woman interested in educational work.

The race question has been widely discussed already. I have a good friend in the South who advocates the putting of the negro in a colony by himself but it would be impossible to establish a place where the colored man could be kept in and the white man kept out. A few years ago it was thought that a solution of the problem would be reached by deporting the colored people, but this scheme was found to be impracticable. Another man urged that the negro was being absorbed and would be disposed of in that way, but it is commonly understood that it takes 100 per cent. of Anglo-Saxon blood to make a white man, while a person with one per cent. of African blood is considered a negro, so our race would absorb yours sooner than yours would absorb ours.

Three hundred years ago twenty negroes were brought to this country and negro slavery was instituted here. Today there are 9,000,000 colored people in the United States, so it is evident that the race is not to become extinct. Your race came here in 1492 against the protest of those who then held the soil, but you thought so much of us that you sent for us and paid our passage here. We were the only race ever brought here against its will; yet some say we should be deported to Africa, while we claim we would be un-

grateful to leave a people who exerted themselves so much in bringing us here.

The problem must be worked out here. The negro was brought to this country and made to serve the white man's interests. He is an American citizen and must remain here. The speaker then gave a brief and exceedingly interesting account of his life and of the struggle which has made him the foremost man of his race in this country today. He was born a slave on a Virginia plantation in 1858 or 1859, which he is not sure, but he maintains that all must admit he was born somewhere and at some time. There was not a slave on his native plantation who could read or write, yet no class of people followed more closely the events of the war which gave them their liberty than did the slaves and when towards the close of the struggle the slaves were called to the big house all realized that liberty was at hand.

After being given his liberty, Mr. Washington found employment in coal fields and it was there that he heard persons engaged in conversation about Hampton Institute where black boys were permitted to go to school. He struggled on, trying to earn enough for his entrance into Hampton Institute and for his mother's support. When at last he presented himself at the school he was in such a wretched condition that the teacher hesitated about accepting him as a pupil. He was told to clean a room, and this he did so well that the teacher could find no fault with it and he was told that he might enter. This experience he regards as his entrance examination.

Here it was that he resolved to devote his life to the

uplifting of his people, and after leaving the institute he went into the "Black Belt" of Alabama where negroes exceed white people in some places ten to one. This was in 1881. The country was said to be good only for negroes and mules. When he began his work at Tuskegee it was his resolve to lift up the people of his own race alone. Now his desire is to serve the highest interests of all the people of the South. He started the work at Tuskegee in a miserable shanty with about thirty pupils. He has built up a school that is going to have and is now having a vital influence in solving the race question.

There are in the school about twelve hundred pupils, one-third women and two-thirds men. There are one hundred and two instructors, and upon the school grounds there is a total population of over fourteen hundred people. To the original shanty in which the school was begun a disused hen house was added, and today there are belonging to the institution twenty-three hundred acres of land with twenty-eight different industrial departments. The buildings of the school constitute fifty buildings, all but four of which have been erected by the students themselves. The valuation of the property is \$400,000 and it is free from debt.

The institute is trying to do for the students that which they stand most in need of at the present time, paying regard to the condition in which they come to the school. You can readily see that located as the school is, it is necessary for us to do many things which people would hardly expect. Many of the students are first taught to use the knife and fork and some come not knowing what it is to sleep in beds. All are taught

the civilizing, and I am tempted to say, Christianizing influence of the tooth brush. I have no faith in any race, black or white, which has not learned the use of the tooth brush.

I believe the training of the hand will solve the race question. But opposition was put forward to this theory. It was claimed that the negro had been worked for two hundred and fifty years, but we say it is a different thing to work the negro and to teach him to work. We did not get discouraged by these objections, but kept on studying the needs of our people. We made the teaching of agriculture the basis of our education and now cultivate over eight hundred acres. This we think is right, since the majority of the negroes earn their living by farming.

I don't believe it is right to teach people everything in heaven and earth and keep from them the knowledge of the means by which they earn their living. When we said we were going to put up our own buildings there were objections, and it was murmured that such a course could not be pursued with success, but we kept on teaching everything in connection with the construction of the buildings. The students had the experience of making the structures, and we had the structures also.

Out of our industries we have taught our people the dignity and Christianizing power of laboring with the hands. We must put dignity and skill into all forms of labor and teach the negro to do things as well as they can be done. We are trying at the same time to lift labor up out of drudgery. There is a great deal of prejudice in this country, North and South, but

there is no prejudice in the American dollar and when the product of the negroes' labor is as good and better than that of the white man there will be no difficulty in finding a market for it. We must teach them to put skill and brain into their work and our institutions will be useful, inasmuch as they turn force into life.

A large proportion of the graduates of Tuskegee Institute go out into plantations to work among the people. They find the negroes in poverty and misery, deeply in debt and paying exorbitant rates of interest. The average child gets not more than three months' schooling in a year and the value of this schooling may be estimated when it is known that it costs about \$1.25 a season.

Yet the work is not disheartening. The rank and file of the negroes work hard, but they do not know how to use the results of their labor. We have sent out of the school two thousand men and women, who are engaged in the work of uplifting their race. As a race the negroes are emotional. The white people go ahead of negroes in thinking, but the negro is ahead in feeling. This emotional side of their nature gets the negroes into many queer positions.

The way to teach the people the most of Christianity is to teach them thrift. We must be judged by the best, not by the worst that is in us. Mr. Gladstone stands as the representative type of an Englishman, Bismarck of a German and Loubet of a Frenchman. Judge the negro on the same scale, by the best, not the worst types. According to a well known traveler the negroes have made more progress in this country since gaining their freedom than have the serfs in Rus-

sia, and both were freed at nearly the same time, the serfs having the advantage over the negro of receiving large grants of land. The records show that one-sixteenth of the land of Virginia is held by negroes, while in Georgia they pay taxes on property valued at more than \$15,000,000, and this in spite of the fact that the negro has learned from his white brethren to conceal much of his wealth and not to enter it for taxation at its whole value.

We are beginning a new era of reconstruction which means that the negroes will buy more land and build homes and schools. We must continue as a race to work and wait until by our work we make ourselves indispensable in the community where we live. This great problem concerns 65,000,000 of your race and 9,000,000 of ours. When we are strong you will be strong, when we are weak you will be weak. No member of your race can lift up one of ours without himself becoming nobler and more exalted.

"THE CHILD'S PLACE IN EDUCATION."

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For the past five hundred years educational philosophy has been the Banquo's ghost to haunt the pedagogical formulist. The aggressive, satirical writings of Robelais so alarmed the slavish adherents to the old régime in education as to jeopardize his personal

freedom. The vigorous philosophy, however, as set forth in *Gargantua* and *Pantagruel*, a work which appeared early in the 16th century, continued the crusade against pedantic methods until the pedestals of time-honored idols were seriously endangered.

The onslaught directed by Robelais was closely followed by Rousseau's *Emile*. The convincing arguments as set forth by Rousseau would do credit to a twentieth century philosopher. It was he who set the hygiene of the mind above the hygiene of the body. The arguments advanced by Rousseau to establish the truthfulness of the philosophy that natural laws must be observed and obeyed in mental as well as in physical training, may be summarized as follows:—"Coming from the hand of the Author of all things everything is good; in the hands of man everything degenerates. Man obliges one soil to nourish the products of another, one tree to bear the fruit of another; he mingles and confounds climates, seasons; he mutilates his dog, his horse, his slave; he overturns everything, disfigures everything; he loves deformity, monstrosities; he desires that nothing shall be as nature made it, not even man himself; to please him man must be adapted to man's own fashion, like a tree in his garden."

We are just coming to understand that educational methods must be fully in accord with natural laws; that the child is entitled to all that nature has given him. In the light of present conceptions one of the greatest crimes chargeable to primitive methods is the attempt to counteract nature in the development and training of children. "Running counter to the true activities of the mind certainly distorts and may pos-

sibly destroy them," says Dr. Dewey. This being true it certainly behooves us to seek definite and accurate knowledge concerning the order in which the child mind naturally unfolds in its onward march to maturity. This should be done, not for the purpose of determining peculiarities or mental deformities in the individual; not for the purpose of discovering tendencies or traits of character seldom if ever found among normal children, as is too often the aim in much of the so-called child study of today. What is needed is a broad, comprehensive knowledge of child psychology for the classes rather than for the individual. For this purpose nothing can take the place of an empirical examination of children, as they are found in the home, and upon the play-ground, before the distorting tendencies of the school-room have been set in operation.

Nature's laws are so plainly inscribed upon the scroil of her handiwork, that all who would approach her in simplicity may clearly read. By a system of signals, complete in detail, nature communes readily with even the simplest forms of organic life. The pollen of the flower is to be distributed, and she lines the petals with brilliant hues; she fills the air with the sweet perfume that the tiny insect may lose no time in seeking the nectar that she so abundantly supplies as a reward for the service which he alone can render.

In a like manner he who would become a genuine leader of little feet must learn to interpret nature's signals as they are displayed in childish activity. To him who believes that education consists in seizing upon the budding impulses of children, and training them until they shall ripen and pass over into higher

activities, early baby impulses become at once unerring guides in determining the manner in which the child may be best educated.

If "interest is but the consciousness arising from normal activity," no training can be normal which does not take into account the impulses and instincts as they appear in the different stages of the child's development. "When development is normal the appearance of certain impulses or instincts, the ripening of certain interests always prepares the way for others." Hence, we can only determine the manner in which the child may be best educated by systematically and scientifically observing him in every stage of his development.

The exercises of all the coarser activities of the child, such as the tossing of his hands, the movements of his limbs, the jumping and the cooing, are certainly conducive to pleasurable sensations, and, in turn, must contribute to the normal development of his faculties.

That pleasurable sensations arise from jumping, from locomotion, and in fact from all the activities of the body under the control of the will, is apparent.

All young animals derive pleasurable sensations from physical activity. The playfulness of the kitten, and the boisterous pranks of the puppy attest the truthfulness of this assertion. Action is necessary to the proper adjustment of the child's capabilities. The thoughtful observer cannot fail to detect the signaling of nature when he observes the mother instinctively complying with nature's demands as she supplies her little one with the activity for which he craves. The truthfulness of the assertion that interest is but the consciousness arising from normal activity is clearly

shown by the expression of pleasure which is so observable upon the face of her little one as suitable exercise is afforded him.

It is but a truism to assert that children have active senses.

All have observed that children derive great pleasure from the active use of these faculties. Bright colors, curious noises, odors, sweetmeats are never failing items of interest to young children.

"Imitation," says Dr. Harris, "marks the first beginning of education." The little girl delights in impersonating her mamma by donning long gown and bonnet. Toy dishes, doll carriages, and, in fact, most of the wares of the toy-shop would be utterly unsalable were it not for the youthful imitator who finds the "rule for action in his own mind." Froedel's farm-yard games were attempts upon his part to give helpful exercise to this trait so observable in early childhood. Imitation is the budding germ of full-orbed will. Will power which does not grow out of youthful imitation is as impossible as the production of a mighty oak without the acorn from which to grow.

"Mind starts from discrimination," says Bain. The little child is ever ready to respond when called upon to use this valuable but too often neglected capability. More ecstatic pleasure cannot be experienced than that felt through the consciousness arising from the normal exercise of this capability. The assortment of objects, forms, colors, together with relation seeing, are unfailing sources of pleasure and profit. The exercise is pleasurable because the activity is normal; it is profitable because the stimuli thus afforded materially

aid in the physical and mental unfoldment of the higher capabilities.

The potent influence of imagery upon the higher activities of the child is commonly misunderstood. Devote the exclusive attention of the girl just budding into childhood, to abstractions, during the doll loving period of her development, and impaired womanhood is the forfeiture nature invariably demands. Deprive the boy of the potent spell produced through transforming ordinary sticks into prancing, imaginary steeds, and his adult life will be robbed of a portion of its strength and ingenuity.

Young children are naturally curious and mysterious. Appeal to this trait during early childhood and attention is instantly secured. The course of study which does not make ample provision for the exercise of childish curiosity, is inadequate, to say the least. A wise provision for the proper exercise of curiosity is to the course of study what the safety valve is to the engine,—uncontrolled it is riotous; controlled and directed it is all powerful.

The child mind is said to be "wax to receive and marble to retain." This time-honored maxim is true only in part. It is true that the child's qualitative memory endures. That is to say, through his ability to grapple with the vivid experiences of his senses, lasting impressions may be made upon his mind. The mere conning of abstractions and symbols, during early childhood, is destructive and ruinous to the memory. Much of the so-called modern teaching is founded upon a misconception of this principle. In the language

of Dr. McMurray, work of this character simply results in making a pack-horse of the memory.

Talkativeness is the crowning capability of early childhood. Direct the attention of the child to a subject within the grasp of his capabilities and he will respond with the greatest volubility. Require him to reproduce a well told story, myth or fable, and observe the expression of pleasure depicted upon his countenance. Through a judicious direction of this tendency he may be led to call into use every faculty of his mental nature with the greatest delight. Glad activity is the "ringing of a rising bell in the dormitory of the soul." Such activity is educative ever in its tendency.

From the point of view herein outlined, information and knowledge are not considered to be the chief end in education. The subject matter of the course can serve simply as a means to an end. The important thing to be considered is the harmonious development of the being, mentally, morally and physically.

Education is an active process; it is life itself.

The acquisition of knowledge too often demands a receptive or a passive attitude of mind wholly destructive in its tendency. Receptivity and activity are as diametrically opposed as are the two poles of a magnet.

Activity calls into use the vital energy of the organism, and growth and development follow as a matter of course.

A receptive mental or physical condition tends to inaction, and inaction results in a condition of arrested development, or atrophy of power.

"Nature has her revenge upon neglect," says Drum-

mond. "She has made the burrowing mole sightless, and the fish which swim in the dark caverns powerless to see." "These little animals have eyes but they see not; they have chosen to abide in darkness and they have become fitted for it."

Thus it ever is,—neglect a faculty and its power is lost.

Hence the instruction which does not lead to action is not educative in the truest sense.

The rugged mentality of our forefathers was a product of living,—it was a product of life itself rather than of acquisition. To use the words of Dr. Lowrey,—"Our forefathers were not only compelled to raise their own sheep, but necessity compelled them to clip, clean, comb, dye and spin the wool; they wove it into cloth and made it into clothing; they made their own rude articles of furniture; they molded their own pottery; they raised their own corn, ground it into flour and made it into bread."

Again we are admonished through the signalling of nature, that the highest order of development comes to the race as well as to the individual through complete living rather than through the acquisition of knowledge.

Information concerning the subject matter of the course and so-called methods of instruction must be considered secondary to a knowledge of child nature.

The ingenious teacher properly equipped with the essentials of child psychology will readily devise suitable methods of instruction. If the teacher is thus equipped for his work the reading lesson and, in fact, all of the subjects found in the daily programme, in-

stead of being dry and uninteresting, will be made to contribute food to the mental and the physical activities, as heretofore enumerated.

The teacher should keep ever in mind the fact that the best possible education for the child is life itself. Abstractions and rote work can never become a fit substitute to the little girl for her doll, or to the boy for his prancing, imaginary steed.

He is the true teacher, who shapes the course of study to the tastes and needs of children, rather than he who attempts to shape children to formal instruction.

Interest is attained when childish activities are normally employed. It is of the greatest importance that we should take into account the further fact that childhood soon outgrows babyhood. As the baby capabilities are ripened they naturally pass into higher forms of childish activity. Properly trained, children acquire an ability to think, and delight in originating different forms of activity for themselves.

"The child who wishes a real cutting scythe is arrested in his development if he is made to play at mowing with a crooked stick," says Dr. Harris.

Children who have reached this stage of development readily find the "rule for action in their own minds."

Such activities as these indicate very clearly, that the child has passed from babyhood into childhood.

The teacher not in touch with children sufficiently to observe these unerring indications of ripening capabilities, is sure to strand his pupils by causing them

to mark time, and thus he enforces a condition which will result, ultimately, in arrested development.

The child who has had his baby activities properly ripened through judicious exercise, will be possessed of keen perceptions, vigorous and healthy imagination, and he will experience great delight in grappling with simple abstractions, generalizations, and classifications. Thus the transition from babyhood to childhood is clearly marked.

To those who have learned to read nature's signals the entire philosophy of nascent periods in the development of children is clearly indicated. Who could understand the life history of the frog, or that of the butterfly without interpreting the significance of these phenomena when applied to the growth and development of the mental life of the individual?

The inadequacy of fixed methods of instruction becomes apparent when one considers the impossibility of according the same treatment to the caterpillar as is accorded to the butterfly in the chrysalis state. Nothing short of insanity would lead one to believe it necessary to innure the caterpillar, through a lack of food, to the life which must ensue.

In the language of the late Colonel Parker, "The school is not a preparation for life, it is life itself." Too much of the work which is considered necessary to the future life of the child breeds stagnation, arrested development and atrophy of power.

Nature has ordained that sensations should precede perceptions. Images are but elaborated percepts, and the memory cannot do its work until all the fundamen-

tal essentials of babyhood have been normally developed, through a judicious course of training.

The work of the teacher who does not understand properly the order in which the mental life of the child is developed, is more likely to be productive of bad than of good results.

We can only be of assistance to the child when we are in harmony with him; we can only be in harmony with him when we understand him; we can only understand him by studying him.

Thus it is that the teacher who undertakes the important work of training the rational and the ethical life of the child with no knowledge of the fundamental principles of child psychology, is quite likely to work an irreparable injury to the cause which he has espoused.

The teaching which does not conform to nature's laws must necessarily prove detrimental to the life and higher capabilities of childhood.

The first great object of teaching should be to find the child.

The early educational philosophers saw the value of training the mind rather than storing it with the accumulated knowledge of ages. In fact, the well known maxim of primitive philosophy was "training first and information afterward, provided we find time." It was not until the time of Herbart that the truer conception of "discipline through knowledge" was added as a revision to pedagogical philosophy.

Physiological psychology has done much toward revising and verifying important deductions handed down from ancient philosophy. It has shown the two

education, in occupation, in social effort, were increasingly and richly satisfied. In education, especially, her opportunities increased by leaps and bounds, so rapidly in fact that it may fairly be questioned whether haste to secure equal opportunity of learning has not hindered proper consideration of the question, What education is of most worth for girls and young women? The models followed, the only models that could be followed, were schools for boys and colleges for men. Hence the prevailing type of education for girls and women, so far as it has vocational results, has tended to prepare a host of competitors for men in their accustomed occupations. The proposition that an ideal education for woman should be the same as an ideal education for man is a mere assumption. And there are considerations that positively oppose it. A perfect woman is distinct in type from a perfect man. Women are constitutionally different from men. They have peculiar gifts, and the moral and intellectual powers which they have in common are, for the most part, combined in them in different proportions, and tend to form different characters. This has been pointed out very convincingly by Oscar Browning, and has been urged quite as strongly by women as by men. A natural inference from this line of thought is that the vocational aim of both secondary and higher education will be best met by including among the options in high school and college, larger means of preparation for the distinctive service which woman is accustomed to render in connection with the home.

The main justification of the introduction of courses in the domestic arts into our high schools, may be briefly

put thus. The home as the most important of all social institutions, rightly calls upon the school, which is its substitute in the work of training the young for social activities, to prepare girls for the vocations which will fall naturally to their share as women. Such work, the school from its origin has done for boys after its own fashion. To do this for girls involves a recognition of the differences inherent in constitution, and of the natural division of labor in the home resulting therefrom. Something might be said, in confirmation of this position, of the failure of much modern home life to fulfill the functions of home. Academic training by itself seems to cause in some girls a contempt, or at least dislike, for domestic work. In many homes the mothers, themselves, no longer habituate their daughters, as of old, to the practice of household duties. They either cannot, or no longer wish to, rear their daughters as future home makers. Nor are the schools without blame: they with all their academic requirements leave the girls little time for home occupations unless the pleasures of social life are altogether foregone. If the household arts are not begun in school, and especially if a pride in doing home work well is not developed in our girls, there is reason to fear that as women they have an unwelcome future to face.

Another consideration which leads me to favor domestic work in high schools is this, that it is a form of work with the hands. From the point of view of sound pedagogy, book studies alone are insufficient to develop a well rounded mentality. There is wisdom in Carlyle's gospel of work. He says, you remember, "The old gospel was, 'know thyself'; the new is, 'know thy work and do it.' All work is noble; a life of ease is

not for any man. One monster there is in the world, the idle man." Moreover it is becoming clearer to teachers than ever before that one of the best ways of learning is to have and use an opportunity for doing.

"The knowledge that will hold good in working, cleave thou to that. Properly thou hast no other knowledge but what thou hast by working. . . . Man perfects himself by working. Destiny, on the whole, has no other way of cultivating us."

Translated into our own phrase, this simply means that motor influences ought to be utilized, that the pupil's self activity should be stimulated. This idea logically gives us the kindergarten, nature study, laboratory methods, and manual training, both for boys and for girls. This for the sake of intellectual knowledge merely. But we may go farther still. Professor Dewey tells us that the possibility of having knowledge becomes really "operative in character and conduct is dependent on the extent to which that information is evolved out of some need in the child's own experience, and to which it receives application to that experience." In other words character-building is a process of doing something that ought to be done, continued till the process shall issue in habit.

Now the entire round of practical work in household service is a constant appeal to motor influences, a constant impulse to the girl's self activity. She is ever learning by doing, and ever finding the joy of achievement whenever she does anything well. Her round of employment ceases to be drudgery when the instinct of workmanship is aroused, and is no longer irksome. The near future is beginning to loom up before her. She

has her thoughts about the real life soon to succeed these closing school days. In her cooking and her other housewifely acquirements she sees the means of unselfish service to those who are or may be dear to her. Her character takes on domestic ideals as her hands become more deft in her tasks. Who shall say that her prospect of happiness is not appreciably strengthened? for we all believe with Froebel that we are happy in proportion as we are unselfishly employed.

Yet another reason appeals to me as I consider what is best for the girls in our schools. It can best be placed before you by bringing an indictment against women as a class; and lest I seem, being a mere man, to be prejudiced by my point of view, I shall present the bill as it has been framed by a woman, an observant and very learned woman, Mrs. Ellen H. Richards. She says:

"One of the severest arraignments of even the college women of today, who are aiming at higher professional work, is that, when compared with men in their classes, they cannot think, judge, and decide—that is, they cannot use to advantage what they have confessedly gained. Just as in domestic affairs women have not yet availed themselves of the opportunities which the scientific progress of the time has placed in their hands. And this in the face of the fact that in early civilization the women were the manufacturers, and that nearly all industries were in their hands. Why has everything slipped from them? or why is it that, although this last hundred years has seen the greatest advance ever known in mechanical device, has seen the greatest feats of constructive inventions, women have allowed all the arts relating to house and home to pass

from their hands into those of the hotel clerk and the janitor of the apartment house? Why do they buy fabrics, furniture, and utensils on the recommendation of the salesman at the bargain counter, and not because of their intrinsic value? I believe it is the fault of the school education, which has taken no account of the value of the constructive arts as a stimulus to original thought; which has neglected to cultivate that sense of power over things and over environment which the study of arithmetic does not give to girls."

"It is claimed by many that women cannot observe, are not good scientific experimenters: that as medical students, for instance, they cannot use either eyes or hands as they should; in short, that they are in less advanced state of civilization than men. I believe that this is a true indictment, and that it is true in the college laboratories and university class-rooms because it is true in the daily life of the household, and that this household life is the place to begin a reform, if the higher intellectual life of women is to be influenced. The lack of sympathy with the great industrial progress of the century is apparent in every house; the lack of original thought is apparent in every woman's dress. Blind bondage to custom is shown by the views women take of all new and larger questions. I do not believe this is because of any inherent inability to advance with the race, but I think it is solely a matter of education and habit—that purgatory in which we suffer for our past sins."

If Mrs. Richards has observed accurately and has formed her judgments aright, the case is a sad one.

There is little hope for change, I suppose, with mature women. But with the girls of today, who will be the women of tomorrow, all things are possible. What is the remedy she would apply in their course of education. Listen:

"By the age of eleven, girls are ready to consider the care-taking which is to be their work in the world. They love responsibility and are inspired by it. They enjoy work, even what the fine lady calls menial work. They are still in the race epoch when work was a pleasure because of the results obtained—there is then a delight in mere doing when the end is not far off, and it is nothing short of a wicked waste of nature's forces to deprive girls of this unreplaceable stimulus to mental effort.

Give to the girls, then, an opportunity to develop normally, to care for things, to handle things, to build up according to their own devices out of materials furnished, certain creations of their own fancy. Expression of ideas is not confined to painting pictures. A bonnet or a dress can and should express the individual's thought."

"The imagination should be cultivated through the use of materials in building up real forms. Creative industry is essential to a lasting growth of true imagination, not that sentimental revery which too often passes under that name."

There must be awakened early a sense of power, of mastery over environment, while yet no fear of consequences is known, and before cold calculation destroys spontaneity. What can give this power except the early knowledge of and control over matter. Book

learning and obedient manners are all right and suitable, but they are not all, and they do not in the child advance civilization, because they are not the expression of the child himself, but are added from without."

Thus she pleads for domestic science as a synthetic study for girls, to give them an element of initiative and originality of thought which analytic studies fail to develop in them. I doubt not we find ourselves in cordial sympathy with her contention.

It is time now, fully time, for me to turn from theory to practice, from a justification of this group of studies by philosophy to a description of a single attempt to carry on domestic work in a small way among the girls of my own school, such of them as are interested to elect this subject of study.

The city of Cambridge has a population of about 93,000. Its number of pupils registered in public schools is over 16,000, a little more than one-sixth of the entire population. Its elementary grades cover nine years, but a plan of promotion prevails by which the required work may be covered in nine, eight or seven years, as the ability and health of the pupils make it wise. There are three high schools, which, together, register 1242 pupils, of whom 600 are boys and 642 girls. One of these schools is the Latin School, which prepares for Harvard and Radcliffe colleges, and incidentally for any other. It uses five years for the purpose and takes the pupils who profess an intention to enter college. It has a corps of 22 teachers and 473 scholars. Another is a Manual Training School, providing for 237 boys by 14 teachers. It prepares for scientific courses in college, but most of its graduates enter

mechanical pursuits directly. The largest of the three is the English High School, with 532 pupils and 25 teachers, about which I am presently to speak more fully.

These three are differentiations from the common type of American high schools. The parent school originated in 1847 and had a continuous history till 1886, when it was divided into the Latin School and the English High School. In 1890 private initiative supplied and supported an equipment for manual training, but the pupils who took that work continued to be members of the English High School, and received their academic training there for the next ten years. In 1900, the city assumed the support of the entire Manual Training School and made it a separate institution. These last two schools have four year courses.

The English High School is my own place of work, and has the course in household arts, which is of special interest to us on this occasion.

The domestic science course is one of the four regular courses in the school, all of which cover four years in time and are open to girls; this one alone is not open to boys. The general course gives ordinary high school subjects, the preparatory course fits students for the scientific schools, the commercial course aims to help pupils get ready for a business career, and the domestic science course tends to prepare girls for efficiency in home activities. The general plan of the school is to treat all pupils much the same for the first year, and thereafter to give them increasingly divergent studies, open to choice within reasonable limitations, and determined largely by aptitude and expectation of subse-

quent career. Hence the domestic science pupils for the first year take precisely the work of other pupils—algebra, English, English history, physiology, and one of the three languages, Latin, French or German. In each of the succeeding years they give one-third of their time, nearly, to subjects tending to make them deaf of hand, lovers of home, and skilful in the performance of domestic duties. The other two-thirds of their time is occupied with subjects that minister to the culture of their minds and to their enjoyment of the refined pleasures of life. It is intended that this course shall be as substantial and strenuous as any other; it is not at all a refuge for weaklings.

The distinctive subject given in the second year is sloyd, by which is meant a progressive series of simple carpentry exercises, with tools adapted to the strength of girls, and with models that are likely to be useful in the home. All details of this work have been carefully planned and tested by experience. Nothing is left to hap-hazard. The pupil is given a bench supplied with a set of necessary tools. She is first required to make a drawing of the object which is to be constructed, marking its dimensions. In this she is aided, when it seems desirable, by an enlarged drawing on the blackboard. Then she receives instruction about the kind of wood suitable for the purpose in hand, about the tools that are best adapted for this particular task, and about the use and care of these tools. Then she goes to work with a rough piece of wood, and under inspection and with help always at hand, she proceeds to make the article desired. The pupils work in groups of a dozen, more or less, never, however, exceeding twenty in a group. They work nearly an hour a day, each day of the week.

throughout the school year. They vary, of course, in success, not only in skill but also in speed. For those who work more rapidly other models are inserted while the slower are "catching up": and so class instruction is pursued together with individual work. Accidents rarely occur and never have been serious. The results have been very satisfactory. Beside deftness with simple tools, there has been generated an appreciation of hand work and a respect for success with refractory materials. There is positive interest always manifest, and it seldom flags within the year. Pupils sometimes continue the work beyond the required time, giving up study hours for the sake of it. The third year of the course is given to the study of food and its preparation, which the pupils in their vernacular shorten to "cooking," but which includes much besides. For, together with the practical work of the preparation of food there goes on the study of the elements of the science of cookery. The girls are taking at the same time the elements of general chemistry in the laboratory. In order that the work of the two departments might be duly correlated, last year the teacher of chemistry took each day the cooking lesson in the food class, and the food teacher accompanied her girls to the chemical laboratory and shared their chemistry experiments. In addition, the chemistry of cooking forms a positive element in the food instruction. In general, one day is given to the study of theory, the next to practical cooking, this being repeated on the next two days and the fifth is devoted to cleaning, treated both by theory and in practice. There are familiar talks by the teacher, notes taken and written out by the pupils, these notes corrected by the teacher,

and at last entered into permanent note books, where also recipes are recorded with accompanying instructions. Lessons are also given in serving meals and in the care of dining-room and kitchen, with appropriate practice. There are marketing lessons, with visits to Quincy market, and studies of manufactures connected with the supply of food, as the bakery and the chocolate factory. Some necessary limitations must be observed. The processes of cooking must be such as can be completed within fifty minutes, and the spread of odors through the school building must be avoided so far as possible; but much that is of genuine value is done at school, and repeated at the pupils' homes. The pupils find the work of absorbing interest, almost without exception.

The fourth and last year in the domestic science course is a natural supplement of the preceding year. The three autumn months are devoted largely to advanced cooking, of vegetables, vegetable soups, fruits and fruit desserts, jellies, preserves and pickles; these are most inexpensively treated, of course, at this season. For the remainder of the year one lesson a week is given to the study of bacteria—the yeasts and molds, with practical reference to preserving fruits and vegetables, to the care of the sick room, of plumbing, and to the use of disinfectants. For the next two or three months the physiology of digestion is taught, with practical applications in lessons in cooking for invalids. Then the pupils are taught about home nursing. Still later, the subject of sanitation receives treatment—the study of soils and building locations, draining of the soil, the building of a house, methods of lighting, heating, and ventilation, the plumbing, the planning of rooms, the

furnishings, and the essentials of an ideal home. The course then fitly closes with lessons on home expenses. The students are taught to figure out the cost per head of the food they prepare, to construct various menus to meet a given cost, and to estimate the various elements of household expenses with some degree of accuracy.

This last item leads naturally to a consideration of the expense to the city of administering this course for the first two years. The cost to the English High School pupils is not separable, since each year a number of grammar school girls, who could not enter the high school, were also given lessons by the use of the same materials. The first year there were 33 high school and 27 grammar school girls, 60 in all, and the cost was \$1.65 per pupil. The second year there were 52 high school girls and 21 grammar school girls, 73 in all, and the cost was \$2.39 per pupil. The increased cost the second year was due chiefly to the fact that the advanced cooking then came into operation, which calls for somewhat freer purchase of supplies.

The outcome of this distinctive work of domestic science seems to be not only to give the girls practical fitness for domestic work, a valuable thing in itself, but even more to develop in them ideals of domestic usefulness. They seem, on graduation, really to be as proud of ability to cook a chop as they are of playing a nocturne by Chopin, or of reading *Les Plaideurs* in the original. That this augurs well for a girl's future no one will doubt.

Thus far, as my range of experience and my special topic for the evening would make proper, I have confined my attention to the domestic work for pupils of

the high school grade. I would not willingly leave you, however, with the impression that these high school years are the only period when such school occupation is wise. It is desirable both below and above, both in elementary grades, where the elements should be given of all studies that are taken in schools above, and in the normal schools, and the colleges,—wherever women find training for life's duties. In the Cambridge elementary schools, sewing is taught to the girls of the fourth, fifth, and sixth grades and to boys of the fourth grade who desire it, and nearly all do so desire. The work is going on regularly, pleasantly, and profitably. Girls of the ninth grade who do not intend to come to the high school are given weekly lessons in cooking for their last half year. This also is useful so far as it goes. I am sure, however, that an ampler provision for the household arts would be better, and that when it has come, the work done in the high school will be less elementary and will lead to much richer results than at present. By those girls who never reach the high school—and, of course, many of them enter upon burden bearing without such a helpful privilege—an impulse to domesticity of the same kind, if less in degree, will be received as that which our high school maidens are obtaining. Are they too young to profit by it? Let me show you.

A few months after our course in food and its preparation had gone into operation, a lady, who had been a prominent advocate of the introduction of this course, came into school to observe its progress. As one group of girls ended their work and retired, she lingered with the teacher and myself in conversation and told us this

personal incident of her own recent experience. I venture to repeat it, but in my own language.

She had been one of a company of ladies who had established a vacation cooking school not far from her home, and from frequent visits had become quite well acquainted with the faces of the girls. Among them was one whose name was Mary, not specially skillful, but notable for her cheery face and helpful spirit. The school closed; the children separated, and were forgotten. The following winter this lady was called by charity visitation into the poorer quarter of our city where, it was told her, a sick woman needed help of some kind. As she entered the tenement her knock was answered by a little girl, who in surprise greeted her with "why, good morning, Mrs. _____!"

Surprised at being recognized she took a closer look and saw that the girl was little Mary of the cooking school. Going in she found the mother sick in bed of a fever, and learned that Mary was her nurse and housekeeper both in one. Of course the mother spoke proudly of the daughter. Mothers have a way of doing that, sometimes with less reason. Before the call was over, the father came in. He was a rough laborer, of foreign birth, and coarsely dressed. After some conversation, the visitor rose to go, and the man accompanied her to the outer door. There he said:

"Mrs. _____, I've heard of you before. You're one of the folks that run that cooking school where Mary went. And I want to tell you something. That slip of a girl has saved me from being a drunkard. My wife is a good woman and means well, but she ain't any sort of a cook, you know. I used to get a poor breakfast and

go off to my work feeling out of sorts, and in the middle of the morning I'd feel all gone in here (putting his hand on his stomach), and off I'd go for a drink. And I got to liking the rumshop and to spending my evenings there, and I was going down hill fast. But a while ago my wife took sick and I couldn't afford to hire anybody, so I told Mary to go ahead and do the best she could; and, would you believe it, she gave me better victuals to eat than her mother did. I didn't feel hungry any more till dinner time and I kept at my work. But I went out evenings with the fellows still. Then I got to thinking, and I says to Mary, 'You're feeding us too high. I can't stand it. You're spending too much money!'

"Then she stood and laughed at me. She said, 'You just try me. Give me just as much money as you used to give Mother, and see how it goes.'

"Well I just did. And somehow she made it go all right. I had better stuff to eat and more of it. And it all comes, Mrs. ——, from what that girl learned in that cooking school. Then I began to stay at home nights and help take care of my wife. Such a girl as that ain't going to have no drunkard for a father. I'll tell you that!"

That father, I believe, was a type. For the story shows not only that girls of twelve and thirteen can make useful applications of what they learn, but the more important fact too, that instruction in domestic work has a direct bearing upon economic and even upon moral improvement. Waste abounds everywhere in the economic aspects of our home life, and whether the home be one of wealth or one of poverty, waste always

means loss. Uncomfortable homes not seldom do incite men and boys to enter temptation. I suspect it is also true of girls. They all know better, to be sure. But even when the spirit is willing, the flesh is weak. I do not look, of course, for the millennium to come when domestic science has received its fullest place in public education, and has done its perfect work. Reform has other worthy servants, but Domestic Science, too, is a hand-maiden in the train of Wisdom.

"We who have watched young women step from college into the home, are dimly conscious that in the step is often an element of tragedy, and that the ignorance of true conditions frequently gives rise to complications. In this country the appeal, not for less, but for a broader education, has come from women themselves; and mothers, after trying experiences, beg for their daughters more absolute knowledge of wise living than which they in their training received. It is this demand which has forced practical home training into our educational institutions; it is this groping after the lacking element of power in women which is now making itself felt, and which undoubtedly will in a few years have made permanent a science and art of its own."

So writes a bright western woman, and so reads the lesson of my own observation.

“THE STUDY OF NATURE AND ANIMAL LIFE.”

BY DR. WILLIAM J. LONG.

In the beginning of his remarks, Dr. Long said that nature is vastly larger than science and that there is a wide difference in the study of the two. Contrary to the general opinion, the world of animal life is not a world of instinct but a world of education. Instinct and heredity have little to do with the animal world. The future of an animal does not depend upon its instinct but upon the training its mother gives it. As an illustration, he spoke of the training given its young by a mother fishhawk. The first instinct of a young fishhawk, the speaker said, is to go to the fields and woods and hunt for food. The mother bird takes the youngster out and teaches it to fish instead of to hunt and in two or three lessons overcomes all the instincts the young one has for hunting. If left to itself the youngster would go to the fields or woods and would soon be caught and destroyed by a larger animal.

Animals have no fear, according to the speaker, but the young are trained by their mothers to avoid certain things. In that connection he told of an experience with a young fawn. While in the woods he found a fawn too young to learn. The animal had no fear of the presence of a man but came and licked his hand and was willing to be fondled. Two weeks later if he had visited the woods and found the fawn he would have heard the animal scamper away at his approach with the noise peculiar to it. The animal would have

been no more afraid than on the previous visit but would have been taught by its mother to run when the scent of man's presence reached its nostrils. An animal's first instinct is to lie still and its second is absolute obedience to its mother's commands, the speaker remarked. In that it is like a human child but the child is spoiled through wrong training.

In speaking of the intelligence of animals, Dr. Long told a story of two dogs. One, an immense yellow dog, had a small friend. One day the little fellow was whipped by a larger dog. After the fight the little fellow in some way told its big friend and he in turn walked out and whipped the stranger who had chastized the little fellow. Even the toad is an intelligent animal and the speaker proved his statement by a story which ran somewhat as follows: A large toad lived under a door step but finally left that retreat and dug a hole beneath two flag stones, between which he had to crawl to get to the hole. As the season progressed he would leave his hole at night and get food, returning in the day to escape the heat. He grew larger and larger until finally one night he came home and was unable to get into the hole. He first tried his hind legs and then his fore legs. He tried again and again but his full stomach would not go between the flag stones. Finally he dropped his hind legs through the hole, gradually forced his supper to his mouth, wiggled his body through the hole to his neck, then swallowed his supper again and was happy.

According to Dr. Long, animal life is full of gladness. The animal has no suffering and no fear. He has no overwrought nervous system to produce suffering

and what is usually called fear is a matter of teaching from the mother animal and should be called watchfulness, rather than fear. They do not suffer, the speaker said, and to prove his statement said that he had never seen an expression of pain in the face of any dying animal. He said that ninety-nine per cent. of animals die in their own element and in beds of their own making. They do not know what death is and have no fear of it. When the something within stirs them they wander away from their kind, seek a secluded spot, make a bed and calmly go to sleep, never to wake again.

“EDUCATION, A CHRISTIAN BY-PRODUCT.”

REV. C. L. WHITE, PRESIDENT OF COLBY COLLEGE,
WATERVILLE, MAINE.

Mr. White said in part: In early days the refuse left in coal after the gas had been taken out was not known to be of any value and the manufacturers did not know what to do with it, but in time chemists discovered, in this refuse, materials of great commercial and medicinal value, and no doubt the lives of many of us here have been and will be preserved by this discovery. So it was in the early days of Christianity, much emphasis was laid on the solution of the soul, but today we believe in the salvation of the man also.

It is a tribute to religion that a meeting of this character should be opened by a devotional service. We cannot see the noble buildings about us and every

evidence of education and religion without seeing that education is the product of Christianity. Wherever Christianity has had a chance to show its strength great reforms have been the result. Colleges have become so common that we are inclined to lose sight of the connection which they have with religion, but it is too late to introduce a divorce between them. Piety and education go side by side in every great work and we know that when the masses are educated they will cry out for a broader view of the everlasting.

If this be true, then every educator should be in some sense a religious person, not having the world-wide vision of Shakespeare, but the broad and high religion of Dante. Schools and not churches are our most influential institutions, and it is a shame that the cruel assassin of President McKinley should be one who had received an American school education. The kind of a teacher we need is one who can introduce religion into the school without offense to anyone; a man who realizes that he is the arm of God to lift humanity to a higher intellectual plane, and those who are doing the best work, are the ones who do it in this spirit.

The great work which we are to do in this century is to be under the influence of the great Master who has put the materials in our hands. May we perform it in a manner such that we may receive His commendation.

"MAKING ALL THINGS NEW."

BY HON. WALTER E. RANGFORD, STATE SUPERINTENDENT
OF EDUCATION, VERMONT.

Whether we seek educational truth in the history or evolution of the race, or in an analytical study of man, whether we formulate our educational doctrines from the philosophy of some eminent educator or from our own experiences; it seems evident that educational principles and laws, and the process of education had their origin in the beginnings of the race. Back of every conscious educational effort, then, are the grand purposes of creation. Above the laws, rules and regulations of man's making are the immutable and eternal laws ordained with the first creative act. Natural and social forces are within the infinite energy of the Creative Spirit, in whom we live and move and have our being. Creative purpose, law, force, act, obtain alike in the natural and spiritual kingdoms of life's universe. With the sailor, engineer, farmer, merchant, the teacher must learn to act in harmony with universal purpose and law; and employ life's forces in his work of instruction, guidance and inspiration.

The ancient story of creation is not merely a record of past acts; but it is a statement of life's laws and of prophecy for the race. The process of creation is continuous, not ended, and in it are still wrought the miracles of life. Related to it is the educational process. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the

Spirit of God moved upon the face of the waters. And God said, 'Let there be light: and there was light. In that sublime event is revealed the law of God's creative energy and His promise that never fails. Every morning, as the shadows of night flee from the coming dawn, the divine command is repeated, and "there is light." And by like command new light—the light that is not of the sun, or moon, or stars—beams from the altars of Learning's temples and illumines the kingdoms of the human heart. It is a grand educational principle that God's creative energy never ceases. Constant are new creations of light and life. "Let there be life" is a command written on the face of the flower and heard in the song of the bird. It mingles in Nature's myriad voices and is the continuous speech of the human heart. To the devout soul, God is the great educator. He is ever creating newer life by breathing His spirit upon men. He sends beams of light into darkened souls, and in the dust and ashes of human lives he creates new life.

The prophetic import of the ancient record corresponds with the visions of the exile of Patmos, and fundamental laws of life and education are revealed in both. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, . . . And he that sat upon the throne said, 'Behold, I make all things new.' " By this universal law of change, of progress, of "making all things new," is ever created a new earth and a new heaven, and the first and old have passed away. From the time when "darkness was upon the face of the deep," or when "the morning

stars sang together" till the time when "first the desert blossomed as the rose," or when first "the hills burst forth into singing and all the trees clapped their hands," He who creates all things new has changed and changes this old earth by his frost and flood and earthquake's shock. And the sons of men, inspired by the same spirit and obeying the same law, have wrought their part in earth's wondrous changes. Under the same law peoples and nations have come and gone, and through change and progress has come higher civilization and the betterment of the race. The improbableness of man evidences this law, and constitutes the ground for the teacher's hope and faith. The teacher must live by faith. He cannot test his work with square and plumb like the mason, nor check the results of his efforts like the bookkeeper. He must recognize the laws of human life and growth and act in harmony with them. They constitute the foundations of his educational belief. What the teacher believes, that will be worked out.

Whether education be regarded as product, process, or power, it is inseparably united with civilization, whose forces are nature, man, and God. The progress of mankind constitutes civilization. The development of the race is the same story, and that, too, is the story of education. In a sense, education is the process of civilization. Whatever form of true civilization may appear, we will find that it is but the expression or issue of spiritual life in the hearts of men. And essential education is the enlargement and enrichment of man's spiritual life.

Civilization as a product is the fruition of the life of the race. But truth, beauty and goodness in man

tion are both human and divine. "The firmament is the life of God in him. True civilization and education showeth God's handiwork." "God created man in His own image." Man and nature, the sum of creations, are the issues of God's life. True civilization, the sum of all human achievement and experience, is an issue of God's life, and it secures permanency only through progress. When it ceases to throb with the lifeblood of the Creative Spirit, it dies.

Civilization as power is the life of the race itself. There is one principle of universal life. For right educational belief, there must be a recognition of the truth that essential civilization is animated, vitalized, made new, by the Creative Spirit, and that education is the enlargement of God's life in the heart of man. All truth is His. "I am the Truth," said Jesus. All beauty is His. "Let the beauty of the Lord, our God, be upon us," prayed the Psalmist. All goodness is His. "The earth is full of the goodness of the Lord," exclaimed the ancient singer.

When God said, "Let us make man," He indicated the crowning purpose of creation and the grand aim of education. The ultimate aim of the teacher's work is no less than this. He is to learn and do the Infinite Will in this as in other matters. Under the guidance of a beneficent providence he is to become a humble helper in the divine process of making men. He, too, is to say: "Let us make man." This is the true inscription for every temple of learning. He is to remember that the true system of education was established in the laws of creation, and that he is humbly to follow the divine plan. He is to believe that somehow

life's influences are tending to the same end—the betterment of the race. He is to recognize the educational agencies of home, church, state, street, and all social and natural factors. He is to find his true relation to other educational agencies. His work must blend with that of all educational influences. A better correlation of organized educational effort is the need of the time. And yet he is not to undervalue his own responsibility, influence and power. It was Browning who said,

“Man makes not man”;

but continues,

“ Yet by a special gift, an art of arts,
I can detach from, commission forth
Half of my soul,”

which going forth as on a pilgrimage and entering “spark-like” some dead life, revives, animates it. Such is the highest function of the teacher. In the routine of the school-room, with its study and instruction, with all its activities wisely directed by the master spirit of the teacher, essential teaching obtains when the life of the teacher touches, revives, makes new, the life of the pupil through the spiritual process of heart speaking to heart and spirit animating spirit.

The record, “God created man,” reveals a law of continuous creation. God is making man today, through the myriad influences of nature and society. He is creating new manhood with the aid of teachers, parents, associates, or in spite of them. The wit may continue to utter his caustic remarks about the poor product, as “God once made man, but now he makes

fools." But the little girl was wiser who had this colloquy with her father: "Papa, did God make you?" "Yes." "Did God make me?" "Yes." After looking at her papa and then at her likeness in a glass: "Don't you think that He is making improvements?" Essentially God is making better men and a better race. Each day the child is born into newer life; youth with eager gaze toward life's west enters some new kingdom on life's journey; and the old man has passed away and a new man is created. All changes in the history of the race have come through newness in man. The progress of civilization is but the newness of life in rising generations. It is newness in man that has changed America into a people, who, Mr. Bryce says, "is working out the great problems on whose issue hangs the destiny of the race." The living principle or power of life makes all things new. When the process ceases, death comes. The realization of new truth, new beauty, new life, is a fundamental fact in the process of education. The race hungers for newness of knowledge, experience, life.

The school is under the law of "making all things new." The child's needs are expressed in the poet's cry:

" 'Tis life, whereof our nerves are scant:
O life, not death, for which we pant;
More life, and fuller, that I want."

The exuberance of the child's life evidences his need of more. To those that have much, more shall be added. While truth is ever knocking at the gateways of the child's senses, while the myriad voices of the universe are ever calling for entrance to his heart—"Behold, I

stand at the door and knock,"—an energy, a tension of being, goes forth from the child to seek, to grasp, to hold all the world, and make it his own. In the union of these two forces—world activity and self-activity—goes on the process of education, a realization of the elements of life, as the principles of truth, freedom, equality, beauty, fraternity and goodness. The school that inspires newness of thought, sentiment, purpose, action and experience is fulfilling the law. The teacher who opens the doors of opportunities for his pupils, or who guides them to the entrance of new kingdoms of light and life in God's beautiful universe, is fulfilling the law. Newness of life, in the school, emanates from the teacher. True is he if he has learned the art of arts, to inspire new life in others. But he may make his school as dead as the tomb, where the rattle of dead men's bones may be heard. Teacher, are you ever tired of your Virgil or arithmetic or history or geography? The true teacher never finds old subjects dull, if he have new life in each new exercise. The old, old lessons may be ever fresh if he have the spirit that makes things new. And true it is that the teacher may be rejuvenated each day if through the power of sympathy he lives the life of his pupil. In the life of the child there is ever new life for the teacher.

When subject and work become old, when the teacher goes to his work like a slave scourged to his task, then comes death in the school, and school is hated by life-loving children. Friends, have you ever known the weariness of spirit and the ache of the body that in old days came from a lifeless school and unsanitary benches, when you had nothing to do and did it? When the teacher no longer makes all things new, he

has reached that fearsome place, the dead-line in teaching. You may remember the story of the old German professor, whose lecture-room was thronged when he was young, but had but few attendants in his old age, and whose wife, in her perplexity, said, "I cannot understand it, for he is giving the very same lectures that he gave twenty years ago." But only a few trees in the forest die and fall before their time. May few be the teachers who reach the dead-line. First of all, a school must be alive. A school thoroughly alive cannot be wholly a bad school. There may be newness of life in old school acts. The formal and repeated activities may be fresh and new when associated with larger knowledge and increased power and skill. The secret of happy and successful schools is in making all things new.

True work or play makes all things new, whether brain, muscle, thought, or life. This is why the child likes life-giving work and life-giving play alike. Work is self-activity by which he grows. Work develops the power of application, which men nowadays call genius. Work or action is one of the rounds of the new educational ladder,—to know, to think, to do, to be. One of the best gifts of the school is the habit of work, which makes hard things easy and old things new.

Mr. Washington told us last Tuesday evening that "work is civilization" and that "being made to work is degradation." This is richly suggestive to the teacher. Free, spontaneous, happy activity—not being made to do something—is education. Labor in America is free. The Civil War made that for the whole country. The teacher should appreciate the dignity of labor. America

is the land of workmen—men who do something. Let the industrial aim in education be honored.

Under the law of newness school becomes more than a preparation for life; it is life itself. The life of the child is valuable. Who can say that in God's economy of life today's experience in the life of the child may not energize influences for the good of the race greater than the influence of a statesman's today? Childhood remains an essential part of life. Most know that the treasures of life laid up in childhood are the richest possessions of age. Man less childhood is to be pitied. Man without the spirit of a child misses the kingdom. The child is the symbol of new life and the hope of the race. He thinks, feels and lives intensely in the joy and richness of new life. He beholds continuously a new heaven and a new earth.

Under the law of newness the teacher is to be a living, a growing, personality. He is to guide, instruct, inspire. He is ever to be a new being. If he is to have the power of making things new, each day must find him with fresher knowledge, broader thought, more generous sympathies, truer purpose, wiser action, and richer life. The law of his growth is suggested in the phrase of Emerson, "Accepting the hint of each new experience." He is to be animated by the fine social or fraternal spirit of altruism. He is to live the new commandment, which makes men new, "Love thy neighbor as thyself." He is to regard the sacredness of life and the value of childhood. He must appreciate the dignity of manhood and recognize its high destiny. He must not forget that "So God created man in His own image." In all his relations with his pupils and

society, the language of the Psalmist should have its echo in his life, "For thou hast created him a little lower than the angels and hast clothed him with glory and honor." If he have the spirit of the Great Teacher, who said, "Suffer the little children to come unto me"; if he fulfill man's highest mission of inspiring new life in others; then it may be said of him, "Behold, in the kingdom of his school, he has made all things new."

The principle of making all things new is essentially the inspiration of the kindergarten. The methods of the kindergarten are not needed in the higher schools; but this principle or law of life is essential to the success of school or college.

We have been told that "The letter killeth, but the spirit giveth life." Mechanism may be a form of life, but devoid of spirit it is the empty form of death. Teachers have learned to fear the danger of mechanism. The lifelessness of the child is the danger signal for the teacher, as his happiness is nearly always an indication that spirit lives. The real test of newness of life in the child is the manifestation of new thought, or action, springing from his inner life.

The true teacher welcomes a self-directed observation, a new comparison or judgment, a new application of a former experience, a gain of power in some reasoning process, a quicker response to higher motive, or a greater power of self-direction; for he sees the significance and value of these activities in the process of man-making.

With all their weakness, our schools are essentially fulfilling the law of making all things new. Since my work has given me the opportunity of inspecting many

schools, I have become more and more impressed with the devotion, sympathy, and efficiency of our teachers and with the zealous interest, joyous activity and happy life of the children in our schools. Such observation inspires a profounder faith in the power of the American public school system to conserve what is best in American life, to assure the betterment of American citizenship, and to serve as the chief support of American institutions. Among many evidences of this, I beg to offer you some extracts from the report of a school superintendent and teacher in one of Vermont's smallest towns, a town that has no railroad and no post-office. In this remote town are current such educational truths as these. "Children should be trained in truthfulness, and to know that lying is cowardice. . . . They should be instructed in honor and honorable living. . . . Habits of life and speech are necessary elements of education. . . . A child without self-control has been badly educated. . . . Chivalry, or the help of the stronger for the weaker, is one of the lessons which must have abundance of illustrations even in our small rural schools. . . . Respect for other's rights and a reverence for law and order should be inculcated in the first lessons taught, not only in the school, but in the home. America should raise no more anarchists."

May we not have hope in our schools when such educational philosophy obtains in the lonely school-houses among our hills?

Let us not despise the day of small things. The small rural school is still doing a large part in education. Still lifted up are the tops of the hills whence

comes man's salvation. The brooks still sing the same old song. Nature is still the wise teacher of country boys and girls, who go to school in God's beautiful out-of-door. Still is the rural school an inspiring agency in the making of worthy men and women.

Let us not worship bigness alone. Let the rural teacher know that she is close to life's miracles, that her wagon is hitched to the same star as larger school and college, and that her opportunities are hardly less than her city sister.

The scholarship demanded today from school and college is a scholarship throbbing with life. They are no longer separate from the world. They are in it and of it. Says John Burroughs: "One throb of nature you can awaken in a child's heart is worth any number of dry facts you can put into his head." Says President Butler: "Scholarship has shown to the world that knowledge is convertible into comfort, prosperity, and success, as well as into new and higher types of social order and of spirituality." The world is calling for applied scholarship. The school must constantly send forth new and vitalizing energy into every field of human endeavor. The scholarship of the schools must be allied with the power of service. The high tide of educational thought today is education for service.

If the school is to meet the increasing demands for greater public service, it must keep in touch with the world of men and nature on two sides. While it is a chief factor in education for citizenship, itself is the product of the state. It must be enriched if it is to nourish society. The closer the school is kept to the real life of the

people—industrial, civic, social, moral,—the larger the current of life flowing into the school from all that is truest and worthiest in the past and the present, the stronger will be the school to supply the best instruction and truest inspiration for right social service. The school must keep in step with the march of progress. All things are to be made new. It must adjust itself to changing conditions of society. It must hasten to meet the requirements of a rapidly changing civilization. Our educators must be quick to see its trend, to interpret its life, to catch its spirit, to apply its newness of thought and energy. Our teachers must “take the hint” constantly offered by industrial and civic experience. The children and youth of our schools must live within the strenuous life of our people.

School education, like our civilization, is, perhaps, growing more technical, more industrial, more utilitarian; but not less ethical, civic, spiritual. The industrial world is becoming animated by a truer spirit. We appreciate more the dignity of the physical, the material, but the race is making the material more spiritual, and through it is growing in spirituality and power. To train a workman into a strong man who can support himself and dependents, and, too, bear the burden of a weaker brother, is to train him in the spiritual elements of manhood, as prudence, patience, endurance, courage, co-operation and fellowship.

School life and education must not be left in the eddies of the onrushing and uprushing tide of the world's progress. At the glowing dawn of the 20th century heard ye not a great voice saying: Behold, a new world has been created? Last evening Mr. Long

led us into the deeps and dingles of the forest and taught us the ways of the wood-folk. He made things new to us. He revealed a new world of nature. A year ago in the same place Mr. Bailey gave us new visions of beauty in the world without and the heart within, and behold, the world was made new with beauty. Last Tuesday evening Mr. Washington took us up with him to an eminence and showed us a new world of work and service and spirituality. This apostle of the newer gospel of work seems akin to that other apostle of the strenuous life and loyal service for humanity—our President. Both are types of the earnest, enterprising, sincere and efficient workman and citizen. Both, perhaps, indicate the trend of human development, and shadow forth the coming type of the true American—who does things, who makes things new. And tonight Mr. Martin is to tell us the secret of the strenuous life.

The recent exercises of Harvard Commencement, in thought impossible twenty-five years ago, were significant in revealing how the newness of the world's life has been making new collegiate education. Chairman John D. Long presented as the essential institution the "strenuous, progressive, enterprising and uplifting" lives of its graduate sons, and spoke of its co-operation with the progress of American civilization. President Eliot said that its chief function in the future must be to prepare its youth for the world of business and commerce. President Roosevelt paid tributes to men who have done things for our nation and the race. Life is to have a vast increase in action, and school education must respond to new ideals of life if it is to have a share in its achievements.

And still ever stands the mount of transfiguration, and ever endures the kingdom of heaven. The tabernacles of God are yet with men. And Behold, He maketh all things new.

“MUSIC IN PUBLIC EDUCATION.”

BY ROSSETTER G. COLE, PROFESSOR OF MUSIC IN IOWA
COLLEGE.

At a recent conference on Music in Public Education there were formulated four questions which formed the focal point around which all the discussions centered, and are as follows:

Question I. Would you approve the treatment of music as one of the major studies in public education, giving to it equal time with such studies as Latin, Greek, Mathematics, etc.?

II. If so, will you kindly suggest how, in your opinion, such recognition of music may best be secured?

III. Will you favor us by stating in rough outline what, in your view, such a course of musical training should embrace?

IV. If such a course could not be furnished at public cost, do you think it might have recognition, if given by private teachers and at private expense, and be credited at due valuation toward graduation from the public school?

On question, I, the following resolution was adopted:

"Yes: provided that the subject is made elective and that a course of study is established which shall be educational in the sense that the study of mathematics and language is educational."

The present agitation for the recognition of music as a major study in public education is undoubtedly the natural outgrowth of the following conditions: A student of high school age who wishes to give serious study to music must at present choose one of these three alternatives—1st, abandon his high school course that he may have the necessary time for his music study, but to his permanent injury as a musician; 2nd, overcrowd himself to the danger limit by pursuing simultaneously his school course plus his music study; or 3rd, extend his period of high school study to five or six years in order to do more ample justice to both school and music work.

The last alternative presents two serious obstacles—one is that many principals and superintendents look with great disfavor upon anything that encourages irregular or unclassified work among pupils, the other is that pupils who early evince more or less marked talent for music do not wish to spend such a long period in preparatory study, but wish as soon as possible to go to larger centres where more ample opportunities for study are available. The first-mentioned alternative, namely, the abandonment of the high school course for special music study, is unfortunately the one most generally chosen, and I know of no more potent reason than this fact reveals, to account for the existence of so many poorly-prepared, and, therefore, incompetent musicians as our country possesses. For

nothing can be more fatal to genuine musicianship than the absence, in the life of the musician, of a broad and well-rounded general education and the mental equipment which such education should bring. And nothing can be more lamentably short-sighted and stupid on the part of parents than the very common practice of removing their children from the public schools at the first manifestation of ability to carry a tune or to play better than their playmates, and of putting them under the tutelage of a special music-instructor, where they are allowed to spend years of so-called development, utterly oblivious of the work of inspiration and of treasured thought and beauty, which lies on the borderland of their art, yea, at their very feet, but for the beholding and understanding of which their eyes and hearts are pitilessly sealed. The second alternative—the full school course plus special music-study—is open to two serious objections: the first and most serious to most parents is the necessary overcrowding of the student with the work and the consequent effect on his general health; the second is, that the student, because of the necessary time limitations, can pursue, in the vast majority of cases, only one branch of music-study (which is usually the piano), thereby greatly narrowing his vision in respect to his art as a unity.

At this point in the discussion, the matter resolves itself into this form: the present conditions under which the study of music must be pursued by pupils of high school age are eminently unsatisfactory as affecting both methods of study and result. It seems to be almost universally considered that the study of music, if properly conducted, possesses not only culture value of a high degree, but also demonstrable value as a

means of mental and spiritual development: in other words, it has real educational value. Granting that it possesses educational value, that it helps to fit students to be useful and respected citizens, and that there are some in nearly every community, who could and would pursue such study with profit to themselves and to the community, the immediate question arises—Should not the public-school authorities take some cognizance of these facts, place a due valuation upon music study, and provide a place for it in the general scheme of public education? * * * *

Thinking musicians are united on this great need of their profession—the acceptance of a broader definition of music, and a more vital and workable definition of music-study, of music education. If any one tone in the discussions of the conference was louder and more insistent than all others, it was the recognized necessity for the proper emphasis which must be laid upon the educational nature and value of music-study. It was this that prompted the insertion, in the resolution on Question, I, of the clause—"provided that a course is established which shall be educational in the sense that the study of mathematics and language is educational." This phase of the subject will receive further treatment when we come to the discussion of Question III.

Question II is—"If you approve the treatment of music as one of the major studies in public education, will you kindly suggest how such recognition of music may best be secured?" In this question the following resolution was adopted: "By securing an offer on the part of the college to give recognition to an educational study of music in the secondary schools, and by an en-

deavor to reach school authorities of leading cities, great public high schools, and endowed secondary schools, as well as State Boards of Education."

As to the attitude of the college on this point, it would seem that its recognition of music in the secondary schools and the giving of due valuation to such study in the general scheme of optional entrance requirements would follow as the natural consequence of its already extended recognition of music as an elective study within its own curriculum. It is an indisputable fact that music has a firm place in the college curriculum. The following statistics (compiled some four years ago) will bear out this statement. There are one hundred and seventy-two colleges and universities in the United States that offer music in some form. Of this number sixty-six allow it to count toward a college degree. These sixty-six include Harvard, Yale, Columbia, the Universities of Pennsylvania, Michigan and Wisconsin, Oberlin, Brown, Northwestern, and others of less prominence. Out of the sixty-six colleges in which music may count toward a degree, twenty-five offer theoretical courses only and thirty-six offer electives in both theoretical and applied music. These figures would undoubtedly make a still more favorable showing for the present status of music in the college, if brought up to date.

In connection with the latter part of the resolution on Question II, one very important fact was brought out in the first meeting of the Conference, namely, that there is one high school in which music has for many years been accorded such treatment as coincides in the main with the present thought of the Conference. In

1883 music was introduced into the Ann Arbor (Mich.) High School as a major study, in accordance with a plan covering four years' study, formulated by Mr. Calvin B. Cady, then Professor of Music in the University of Michigan, who, as a member of the present Conference, has made most valuable contributions to its discussions. This plan has been in successful operation for eighteen years. Just how many students have pursued the music course in this high school in recent years, I am not able to say, but the course still appears in the catalogue, which probably would not be the case were there no demand for such a course. I am able to state, however, from personal knowledge, that prior to 1890 there were many students in, and several graduates from, this course. An ounce of such fact is worth many pounds of mere theorizing.

There can be but little doubt that there is a real demand for such work in our public schools; but it remains to be seen whether or not there is forthcoming a solution for the problem of how it can best be co-ordinated with other studies, so that it will satisfy the practical requirements of the public school management and at the same time preserve the conditions essential to its successful pursuit. The Ann Arbor case presents an element of encouragement, since what has been done once, can be done again under favorable conditions.

Question III is the most important of the questions submitted to the Conference, and is as follows: "Will you kindly favor us by stating in rough outline what, in your view, such a course of musical training should embrace?" A committee was appointed to formulate a course of study to be presented to the Conference as

a basis of discussion. The committee reported unanimously the following outline of what a course of musical training in the high school should embrace. Four branches are included, namely:—

I.—Introduction to Harmony.

Including development of the ability to conceive and to express melody and rhythm, as well as the understanding of the elements of music from the notational side.

Two or three recitations per week during one year.

II.—Harmony.

Including two- and three-part polyphony.

Two recitations per week during two years.

III.—Biographic-History.

Two recitations per week during one year (or half year).

IV.—(a) Piano, or

(b) Singing (to include voice culture).

Two recitations per week during four years.

Before discussing the actual nature of the above-outlined work, it might be helpful to reduce the work of the four courses to terms of hours, as a convenient basis of comparison with other studies. According to the above scheme, the student who elects music will be required to pursue two courses of music throughout his four years, as follows: 1st year, Piano (or Voice) and Introduction to Harmony,—2nd and 3rd years, Piano (or Voice) and Harmony,—4th year, Piano (or Voice) and Biographic-History; that is, he will be taking four

hours of music recitation each week of his four years. Counting thirty-six weeks as a school year, he will have taken 576 hours in his four years' course. Reckoning the Introduction of Harmony as reciting three times per week instead of twice, the total number of hours would be 612 instead of 576. German, with five recitations per week for two years, would total 360 hours. Probably the nearest approach in the high school curriculum to the above scheme, as regards breadth of scope and continuity of work would be Latin, which with five recitations per week totals 720 hours, or 108 hours more than music. It ought to be said, however, that in the above computation, the work in Piano is given the valuation usually given to laboratory work, where the pupil is required to work two or three hours each day by himself, and receives credit only for the number of times per week that he meets his instructor. It would also be safe to say that the number of hours required in preparation for the 612 recitation hours in music would undoubtedly be greatly in excess of those required for the 720 recitation hours in Latin.

Of course it is open to discussion whether or not, from the above comparisons, music should be treated as a major study for the full four years. The Conference is of the opinion that it should be so treated, and this much, at least, may be said in defence of this position, namely, that, whereas the study of music, as above outlined, is fully as comprehensive in scope and treatment as is Latin, for example, it goes beyond all studies at present in the public school curriculum in its insistent demands upon the concentrated thought of the student and in the emphasis which it lays upon the student's demonstration of his understanding, not through

facts of knowledge merely, but through facts of experience. This may seem to be claiming entirely too much for music-study, but it must be remembered that music as an expressive art, a presentative art, deals largely with the element of performance, and that performance means reproduction, recreation, in which the performer stands directly in the place of the composer—thinking his thoughts, feeling his emotions, else his performance is but an empty, meaningless thing. In the logical order of things, understanding must be as much an antecedent requisite for performance in music, as it is for the demonstration of a theorem in geometry. Indeed, every adequate performance is a demonstration, and in this respect music furnishes an exact analogue to geometry or any other branch of mathematics, the differentiating elements being the mode of thought, the vocabulary employed and the medium of expression, the *process* of thought remaining the same. It will be seen from this, however, that in music-study performance *as such* should be neither the first nor the most important element to be kept in mind.

It might be well to dwell a moment on this phase of the subject. Musicians themselves, by taking too narrow a view of their art, are largely responsible for the very prevalent conception that music-study means the acquirement of mere ability to play the piano, or to use the voice, or to learn facts about great musicians, or any or all of these combined. If it means this and nothing more, it would have little right to demand an important place in public education, certainly not as a major study; for playing the piano or singing, in them-

selves, may be as mechanical as sawing wood, and require quite as little real intellectual activity. Music-study should imply and can imply what the study of language or of mathematics primarily implies, namely, the study of, and immediate acquaintance with, a specific mode of thought. It should imply then, primarily, the study of music itself, and secondarily the study of the pianoforte or of the voice, merely as the medium of expression. There is a vast difference between the mere teacher of pianoforte and the real teacher of music—the one deals primarily with our instrument, an objective piece of mechanism, the other deals with subjective thought which seeks intelligent expression, but which uses this instrument merely as the medium for its expression.

But what is music? A complete answer cannot be attempted here, but first of all it is a literature—the repository of thoughts as elevating, inspiring, and power-giving as the work has fallen heir to. Then it is as a literature, as a thought-repository, that it must be studied—not the same kind of thought that we employ in articulate or written language, but still a definite mode of thought, whose various manifestations submit to structural laws, to analysis, classification and so on, as readily as do the various manifestations of poetic thought, for example.

If music is a mode of thought, the student evidently must be taught to think in terms of that thought, and this process of music-thinking must necessarily precede any process of music-expression, or music-performance. And the great problem in music-education to-day, as in every field of education, is how *best* to arouse

the initiative to thought in the consciousness of the pupil. In arousing this initiative to music-thought, this ability to conceive and to express music, the committee that outlined the above course of study is of the opinion that the courses in Introduction to Harmony and Harmony will prove most effective. For this reason several members of the committee strongly objected to designating these courses as theoretical, for they are most practical courses, dealing more intimately and more fundamentally with the conceptive side of music-study than do the various branches of applied music in themselves. * * * *

It is not the object of this course to develop virtuosi—brilliant or finished performers, but rather to make it possible that pupils shall have such an understanding and appreciation of music as a mode of thought and such capacity for, and technical means of, expressing this understanding, as shall furnish a solid and substantial foundation for future advanced work. That is, high school music should bear the same relation to advanced study of music that high school mathematics bears to college mathematics,—it should be preparatory, both as to the degree of maturity of thought and the technical means of expression.

Results must not be expected too quickly. It must be remembered that music differs from other studies in one very important particular, namely, that the terms employed in the expression of music-thought are totally different from the terms employed in the expression of language-thought, which enters so largely in all forms of study, whether it be specifically language study, or science, or mathematics. For example, when

a pupil begins the study of German or Latin, he already possesses a more or less perfected technique of language-thought, as regards both conception and expression, which he has acquired step by step from earliest childhood and has used for his every-day needs. He already knows the function of substantive, verb, or adjective, and, at least intuitively, the general laws of thought development and groupings. To be sure, he must acquire the idiom and genius of the new language, but the terms employed are not essentially or radically different. One might almost say that equivalents in different languages differ more in color than in the actual nature of the term employed.

Now, when a pupil begins the serious study of music, he has nothing in language that will be of immediate or vital service to him. Words themselves are no longer of any value. I may talk eloquently for an hour about a simple piece of music, exhaust my descriptive powers and draw out a wealth of imagery, and yet at the end I will have given no adequate idea of the music itself, for the terms employed for attempted expression are alien terms. The student must acquire not only a new vocabulary, but a totally new alphabet. He is in a realm of thought which finds expression in a new channel, through a new medium. Its terms are tones of definite pitch, in such organic unities as melodies and harmonies. Hence there must be developed in his consciousness a sense or feeling for melody, for harmony and for rhythm, which shall be as essential parts of his consciousness as are words in language, or lines and angles and planes in geometry. * * * *

In closing it seems fitting to quote Spencer's definition of the general scope of education. He says: "To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of our educational course is to judge in what degree it discharges such function." To these words need append only this question: "If it be true that music adds something to our mental and spiritual stature, if it grants to us a completer vision of life, gives us greater capacity for a larger service, may it not find, under proper conditions, a more sympathetic home in the gradually increasing sisterhood of studies in public education?

"THE SECRET OF A STRENUOUS LIFE."

BY GEORGE H. MARTIN, SUPERVISOR OF SCHOOLS, BOSTON.

The text for this address is found in one of Kate Douglas Wiggins' stories,—"Who Cares If Work Is Hard If He Likes It?"

The bulk of the world's work is done from necessity. On farm and in mill, in kitchen and counting-room, in mines and cotton and rice fields and on the sea, the toiling millions toil because they must. Hunger is the pitiless tyrant that rules the world.

There is another motive. Sir Walter Scott did all his later work, task work all of it, drudgery much of it impelled by duty. So Grant wrote his memoirs as he had pursued his way to Richmond. So Nelson fought

at Trafalgar and Wellington at Waterloo, and Tennyson had them both in mind when he wrote:

“ Not once or twice in our rough island story,
The palling duty was the way to glory.”

There is another motive. Lieut. Peary is braving the hardships and perils of Arctic life in seeking for the North Pole. He is not impelled by necessity or duty, but by his own personal interest in the search. He does it because he wants to do it. He likes it.

Necessity, duty, interest,—these three divide the world's work among themselves. Necessity does the most work, but in the nature of the work interest leads. The sailors who accompanied Columbus on his first voyage were driven against their wills to serve. But Columbus was moved by interest. The impulse was from within. He sought a new world.

Here is the difference between necessity and interest. Necessity keeps the old world alive. Interest finds new worlds. Necessity drove the mechanics who worked for Watt and Stephenson to their daily toil, but interest led Watt to experiment with steam, and Stephenson to plan his locomotive.

Roentgen studied the electric flashes in his Geissler tube, and Pasteur experimented with ferments because they liked the work.

Interest prompted to the researches by which Copernicus reached his theory of the universal, and Darwin his doctrine of evolution. Interest plans new work, necessity only executes it. A Pacific railroad is conceived by a few men who feel no pressure from

hunger, no sense of duty. They build the road because they want to. Thousands of other men build the road because they must. They dig tunnels and build bridges and lay rails.

All master workmen are like Longfellow's master builder, whose heart was in his work. The heart in the work has painted the world's great pictures and carved its statues and written its oratorios and masses and sung its songs.

It has gone higher than this. Interest becomes love, and love becomes passion. It was love for the master whose sepulchre was in the hands of the infidels that sent Peter the Hermit over Europe, and a sublime passion for the cross made all Europe respond to his appeal. Not necessity nor duty, but interest under the higher name of love brought Augustine from Rome to England to tell the story of Christianity, and it has been the impelling motive in all later missionary effort.

Such is the kind of work done by interest. It is the work by which the world gets on from generation to generation, and century to century, by which the secrets of nature are discussed and the forces of nature brought under control by which new truths furnish new inspiration and impulse to new and higher living.

The spirit in which interest does its work is peculiar to itself. It is the workers from necessity who call continually for shorter hours. Interest takes no note of time. It burns midnight oil. Duty pays its tithes even to the mint, anise, and cummin. Interest breaks the alabaster box of priceless value. Necessity does what it must; duty does what it ought; interest does all it

can. If we search the world over the people who are most undaunted by difficulties, who are only stimulated by failures, who find their greatest pleasure in overcoming obstacles, we shall find them among the people who are doing freely what they like to do.

Nansen is such a one. Fifteen months of Arctic life on the ice and in his hut, not a day devoid of hardship, suffering and peril, could not break his spirit nor dampen his ardor.

Goodyear, type of inventors, spending ten years in trying to make India rubber useful, in poverty and disappointment was always full of courage and faith and hope.

The secret of the strenuous life, the life that strives, the life that is always unsatisfied because its ideals are higher than its attainment, the secret of such a life is interest with freedom. The heart is in the work.

This, which is true of grown-up men and women, is equally true of children. But the life of interest and freedom, to which in men and women were erected statues, in children we look down on and call it play, or "mere play." It has all the characteristics of the strenuous life. A boy never chooses play because it is easier than work. He will endure more fatigue in fishing than in farming and never lose his patience. The spirit which keeps the boy at work for weeks building a dam on the brook and constructing his water-wheel and setting his little machine at work, is the same spirit which kept Fulton at work on his steam-boat and which is keeping Edison at work in his laboratory, and Marconi at work on wireless telegraphy, and Santos-Dumont on air-ships. If the boy is

playing, so are the others. It is the discipline of play, the lessons learned in play that lead to and fit for the later strenuous life. The power of initiative, the pluck, the endurance, the patience, the self-control, that make play successful, make all life successful.

In this doctrine of interest is a supreme law of life. The profoundest problem of education is to connect this free, spontaneous, strenuous life of the child with the life of the man, to preserve its freedom, its abandon, its eagerness, its joy,—to make life continuous. This is the effort of modern education. This underlies the philosophy of Froebel, and it is the meaning of the modern doctrine of elective studies in school and college.

The kindergarten says the child is a natural philosopher. He wants to know. He is an investigator, an explorer, a discoverer, an inventer, a creator. That more men are not all of these is the fault of their education. The college says: "The field of human knowledge is wide,—let the opportunity for endeavor be as wide. Life is short, and human energy is limited. There is no time to waste and no energy to waste in overcoming what Prof. Münsterberg calls "inner resistance." Let life begin now, the life of interest and freedom,—the strenuous life.

There are people who see danger in this tendency of modern education. It seems to them weakening. They say that life is hard, full of trials and disappointments and that the preparatory discipline for it must be severe and stern and unyielding. To submit to intellectual drudgery is with them the first great lesson in life.

Neither the facts of life, nor the history of education, sustain such a conclusion. The doctrine of intellectual drudgery has had opportunity to indicate itself, through the ages. Every system of education has been at war with nature. They have tried to break the child's will, or have ignored it, with the result that the emblem of the school has been the rod.

Literature is full of pictures, in all of which the teacher is represented as the tyrant of childhood, and his victim a "blubbering schoolboy." The path of progress does not lie in retracing our steps and getting back into the old way of prescription and compulsion. The law of the strenuous life, the law of interest and freedom, must be wrought into all our theories and plans and methods. We must believe that children develop to the best ends when they develop naturally according to the law of their own life. The first business of the many-sided course of study is to discover the mind of the child, striking many notes to find the dominant one to which the child will respond.

Commissioner Harris calls the studies of the course the "windows of the soul." We ought not to wish to have all the pupils get the same view of nature through the windows. Men do not see the world. When Raffaelle saw saints and angels, Millais saw toiling peasants.

Having discovered the interests of the child we should feed them, giving them opportunity to construct if their tastes are mechanical, to study and collect if they are fond of natural objects, to read if they like books. By so doing we shall do the most for them, even if their lives are dominated by necessity. While

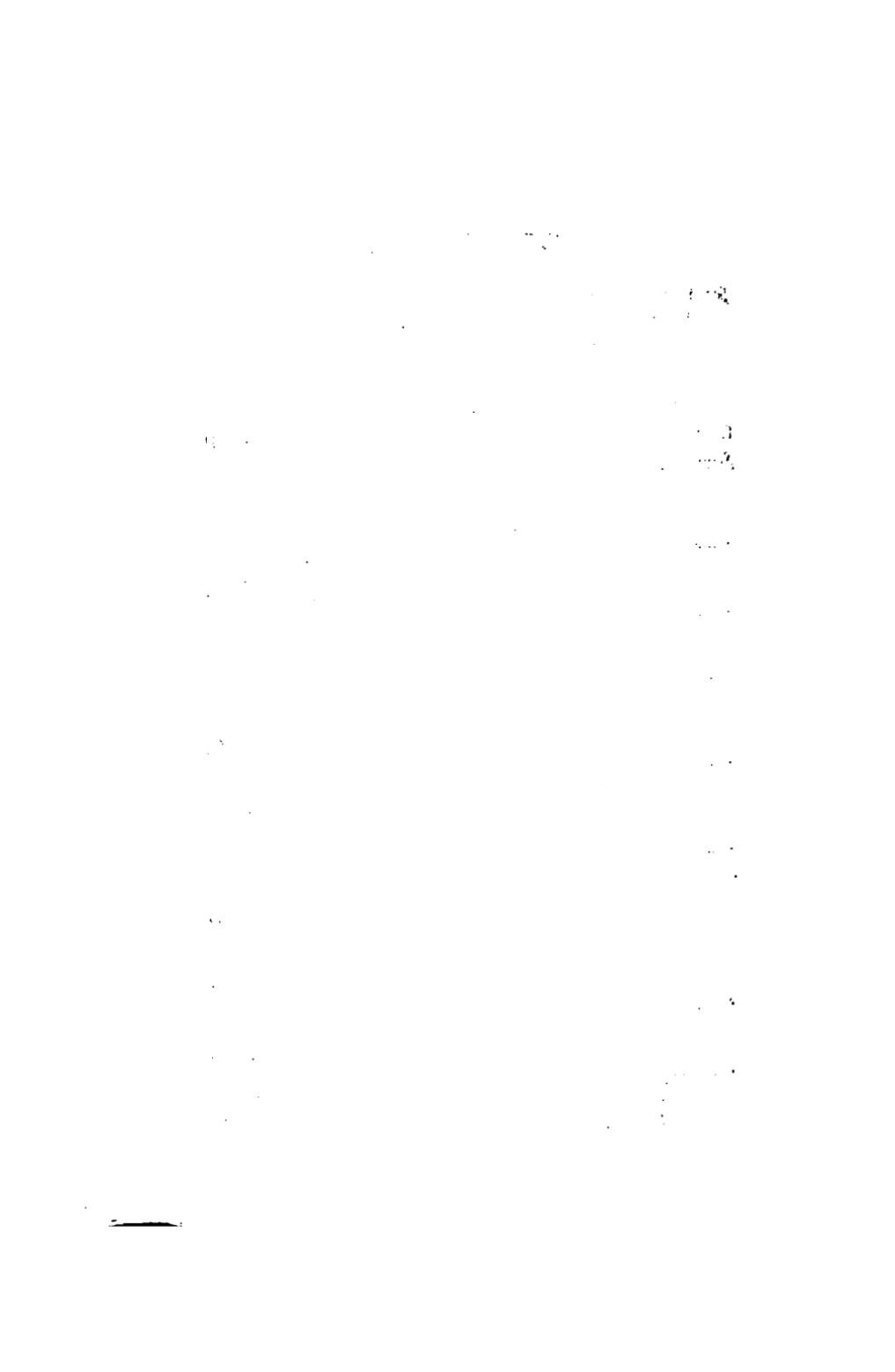
about their daily tasks they may find pleasure in these interests, like Hans Sachs, the cobbler poet.

Aristotle long ago expressed this doctrine of the strenuous life:—

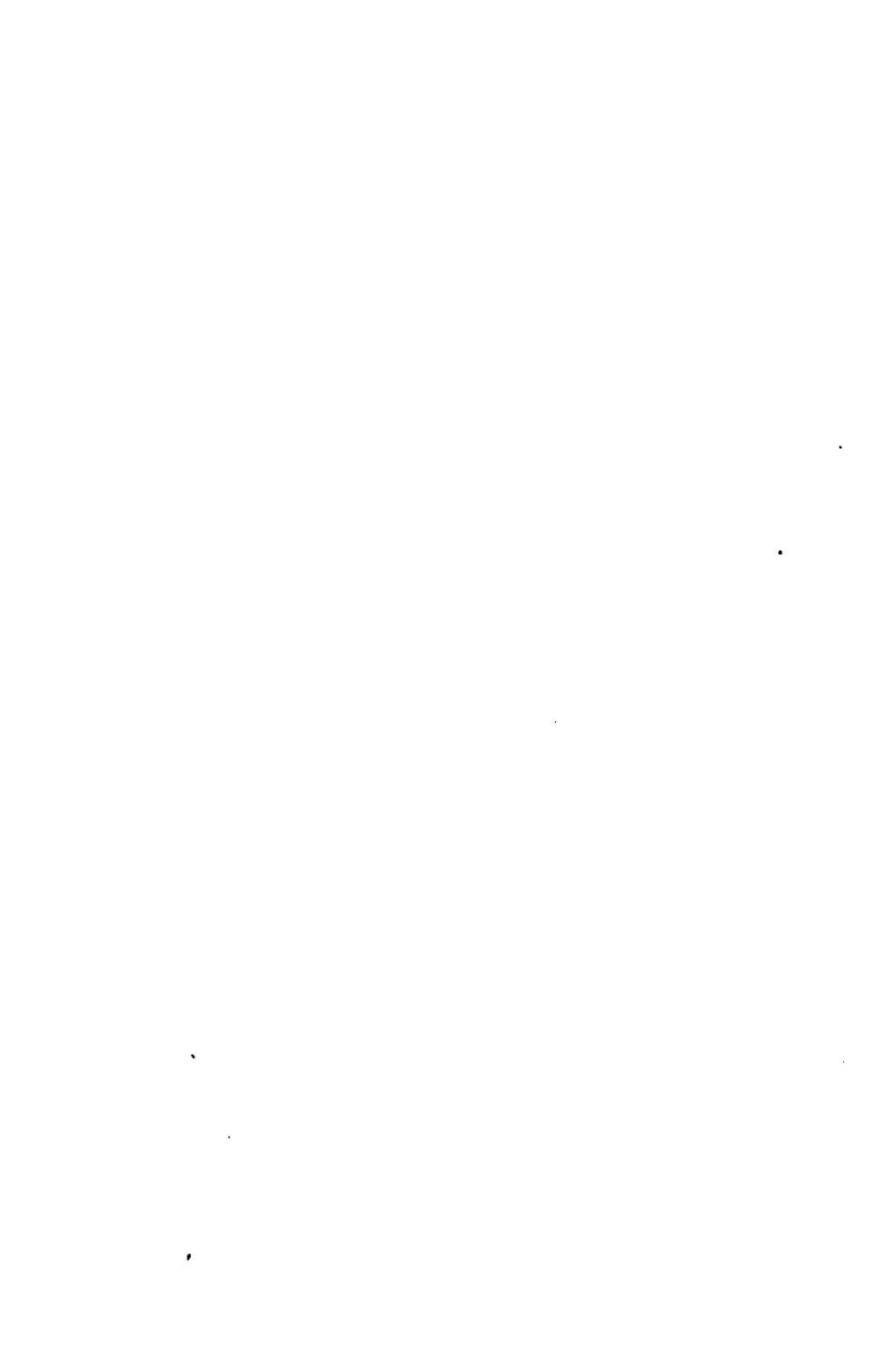
“Liberty kindleth love;
Love refuseth no labor;
And labor obtaineth
Whatsoever it seeketh.”

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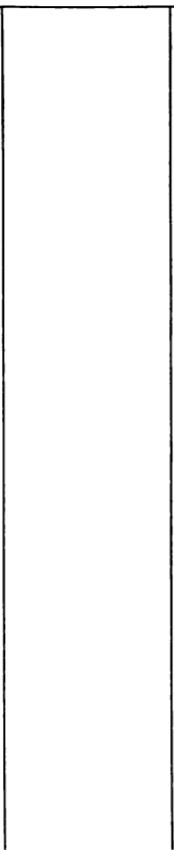




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